THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXIV.

The answer of our Catechism now to be discussed, is thus expressed—"It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves."

In our last lecture, a general explanation was given of the terms *worthily* and *unworthily*, as applicable to the manner in which the sacrament of the Lord's Supper may be received; and it was intimated that in illustrating the answer now before us, this point would receive a more particular consideration. This I shall attempt by showing—

I. That self-examination is an important duty, in coming to the table of the Lord.

II. The subjects of this examination.

III. The danger of neglecting the duty prescribed.

First, then, let us consider that self-examination is an important duty, in coming to the table of the Lord. The truth of this position is clearly taught in the apostolical injunction—"Let a man examine himself, and so let him eat of that bread and drink of that cup;" and it is on the result of this examination, that each individual must form for himself the important decision, whether he can *worthily* partake of this holy ordinance or not. The ordinance requires that every participant should possess some good evidence of his being in a gracious state; and the examination of which I am speaking essentially consists in a careful inquiry as to this fact, and forming an impartial judgment respecting it, according to evidence derived from the Scriptures of truth. "Examine yourselves whether ye be in the faith;" says St. Paul, "prove your own selves; know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." And as the word of God is to be the rule and test of the trial, so the Holy Spirit, who indicted that word, is to be earnestly implored to enlighten, assist, and guide us to a right conclusion. In the scrutiny we contemplate, the prayer of every communicant should be that of the Psalmist—"Search me, O God, and know my heart; try me and know my thoughts: And see if there be any

wicked way in me, and lead me in the way everlasting."

Self-examination is at all times a duty of great importance, and one in which every Christian ought to be much employed. No day should ordinarily pass, without some attention to it; and no Lord's day should go by, without attending to it more particularly. But in the immediate prospect of the holy communion, unless prevented by uncontrollable circumstances, there ought to be a formal, extensive and thorough examination. Every part of duty, and every relation of life, as well as the existence and exercise of those graces which are presently to be specially noticed, ought to be the subject of careful review, and of serious search. However frequently such an examination as this may have taken place in time past, it ought, when practicable, to be renewed at every communion season—by the oldest communicant, as well as by the youngest. I have said that this ought to be done *when practicable;* for it should be understood, that Christians may sometimes be in such circumstances, as not to admit of much deliberate premeditation. When absent from home, they may have an unexpected opportunity to go to the Lord's table; and when at home, events in providence may occasionally forbid retirement, or much abstraction from active and social duties—In all such cases, there should be no hesitation to approach the Lord's table; for where there has been no *voluntary* neglect, we may always hope for *special aid*, in attempting any duty to which we may be called. It has sometimes been said, that an habitually holy life is the best of all preparations for going to the holy communion: And this is unquestionably true; for such a life can never be led without much self-searching, and a special attention to it, whenever it is practicable, at communion seasons.

II. Let us now consider the subjects of examination, as they are specified in the answer under discussion—

1. *Of our knowledge to discern the Lord's body.* This must imply, in all cases, that the party who contemplates going to the Lord's table has knowledge enough to distinguish the use of the bread and wine in the sacrament, from the purposes which they serve as ordinary food, or in a common meal. Hence, in the Protestant church, these sacred symbols are never dispensed to idiots, to infants, or to any who are grossly ignorant of the fundamental principles of the Christian religion, whatever may be their age. All such individuals are absolutely incapable of that examination which the divine command explicitly enjoins. But those who are not incapable of discerning the Lord's body, from idiocy, or infancy, or ignorance, may still neglect to do it, from carelessness or inattention; and this was the very abuse which the apostle so severely reprehended in the Corinthians. They went to the Lord's table as they would have gone to a carnal feast; and, shocking to repeat! "one was hungry and another drunken." All such excesses as these are utterly impracticable in our day, from the manner in which the communion is celebrated. Yet alas! it is neither impracticable nor, it is to be feared, very uncommon, for this holy rite to be attended on, by some who never look through the sensible signs to the spiritual objects which they signify. A part of the necessary examination therefore, consists in a very serious inquiry into our *practical knowledge* of the spiritual significancy of the broken bread, and the wine poured forth and received, in this precious institution —an inquiry whether we do *know*

and recollect that they are the sacred emblems of the broken body and shed blood of the dying and atoning Saviour; and are to be received by us as the most solemn and sincere profession of our reliance on his sufferings and death, as the sole and all-sufficient expiation of our sins, and the only possible ground of our justification and acceptance with God. Without this, we cannot be prepared for an examination—

2. *Of our faith to feed upon him.* In the course of these lectures, the graces of faith and repentance, and the nature of new or evangelical obedience, have been fully considered; and the operations of faith in the sacramental supper, were shown at considerable length in the last lecture. On these topicks, therefore, I must refer you to what has already been said, with some short additional remarks, bearing directly on the duty of self-examination, in the immediate prospect of the sacrament we consider. In the near view of an approach to the table of the Lord, there should be an inquiry into the reality and genuineness of our faith, and whether or not it is in present exercise; and if not in present and lively exercise, whether there is at least a strong and earnest desire, that it may be called into such exercise, and that an attendance on the sacrament may be the blessed means of producing this effect. Fisher says, justly, that "to feed upon Christ in the sacrament of the supper, is to receive into our souls all the spiritual good exhibited to us in the promise, (John, i. 16,) of his fulness have all we received, and grace for grace.—That faith feeds in this sacrament upon all those discoveries of him that are made in the word; such as his person, offices, mediatorial characters and relations—and that to know whether we have that faith which feeds on Christ in the word and sacrament, we must consider that where there is true and saving faith, it is of an appetizing nature, whetting the spiritual appetite after more and more of him; it purifies the heart; accounts all things but loss for Christ; and is careful to maintain good works." Have I any measure of a faith of this description, and a strong desire after a greater measure?—is the question that each communicant should put to himself, when about to go to the table of the Lord.

3. *Of our repentance.* Our repentance ought to be renewed on going to the Lord's table, by calling to remembrance, so far as we are able, the sins of our whole life, and especially those which have been committed since the last renewal of our covenant vows in this sacrament. The sins of his people were the cause of the awful sufferings and death of their Redeemer—"He bare our sins in his own body on the tree:" And it is peculiarly incumbent to mourn for them, with deep contrition, and to renounce them renewedly and with the sincerest abhorrence, when we attend on an ordinance which brings into view the tremendous agonies which the Lord of life and glory endured, when he made an expiation of them. A contemplation of the evil of sin as it is seen in the cross of Christ, is at such a time peculiarly proper.

4. *Our love*—Love to God, and love to man, should be the subject of special inquiry and self-examination, in preparing for a worthy participation of the Lord's Supper. Every communicant should put to himself such questions as the following. Is my love to God really supreme? Has he the highest place in my affections, so that I would forfeit and forego any thing, and every thing else, rather than give up my love to him, and lose the hope of his love to me. Am I not able, at some favoured seasons, at least, to say with truth and sen-

sibility, what was said by the inspired Psalmist—"Whom have I in heaven but thee, and there is none on earth that I desire beside thee?" Do I love all the attributes of God—his justice, truth, and holiness, as well as his goodness, grace, and mercy? Do I love to think of God, as of a being in all respects such as he is represented to be in his holy word? Do I especially delight in contemplating the divine attributes, as they meet, and harmonize, and shine, in the work of redemption by Jesus Christ? Do I here find the perfections of God displayed in the most glorious and transcendent manner? Is God in Christ the object of my warmest love, my highest delight, the theme of my sweetest meditations?

Do I love all mankind, with the love of benevolence? Do I so love them, that I am willing to lay myself out, to promote their happiness?—so that I am willing to part with property to relieve their wants; and to use personal and even painful efforts to do them good? Is the salvation of the souls of men a thing that I most earnestly desire? Can I think of the multitudes around me who are living in sin, or the greater multitudes who are deprived of gospel ordinances, and the unnumbered myriads of the heathen world who have never heard of the name of a Saviour, without a very painful anxiety that they should receive and embrace the offers of salvation? Am I in charity with all mankind? Do I forgive, wish well to, and pray for my enemies? Can I even go to the table of the Lord with one who I know is my enemy;* having freed my heart from all malice against him, and feeling that I sincerely desire that he may be forgiven of God, and be prepared to meet me in that blessed state where there is no enmity? Do I love the people of God with a pure heart fervently? Do I love them because they are the people of God, and bear his image? Do I delight in their company? Are they in my esteem "the excellent of the earth, in whom is all my delight?" Do I hope to hold with them the communion of saints, in the ordinance immediately in prospect—to mingle my faith and affections with theirs, in looking to our dear and common Lord, and to feel toward them as my brethren and sisters in Christ?

5. Finally—*of our new obedience*—so called, because it proceeds from that new principle of sincere love to the law and commandments of God, which no unsanctified man possesses; and which is yielded only by grace and strength derived from Christ, as the source of all divine influence; while his perfect merits, and not any obedience or deserts of our own, are relied on for acceptance with God. Am I, let the professing Christian ask, conscientious in the discharge of every known duty both to God and

* It is a gross, and yet a common perversion of the text, Matt. v. 23, 24, when Christians make it the ground of abstaining from the table of the Lord, because a personal injury has been received from an individual, or several individuals, who will be present there. The text is completely inverted. It says—"If thy brother hath aught against thee;" not, "if thou hast aught against thy brother." If I have injured my brother, *he* has aught against *me*—I have sinned against my neighbour; and as the evidence of my sincere repentance, I must go to him, confess my fault, and ask his forgiveness, before I can go to the communion table with a clear conscience. But if my Christian brother has, without guilt on my part, injured me, I may and ought to forgive him from the heart, pray for him, that he may repent and obtain forgiveness of God. Doing this, I may go to the table of the Lord, let his feeling or conduct toward me be what it may. It would be strange indeed, if, in addition to the injury I have received, it were in the power of the injurious party to deprive me of a precious privilege, and an inestimable benefit.

man? Am I conscious of pleading for no indulgence to a favourite lust? Do I watch against easily besetting sins, and grow in the strength of my desires to be delivered from them? Have I, since I last went to the table of the Lord, gained some advantage over my spiritual foes? Or have I not rather so fallen into sin, that I need on this occasion specially to bewail my guilt, to be deeply humbled on account of it, and to look to the atoning blood of Christ for a fresh cleansing, and earnestly to implore the aids of his Holy Spirit to strengthen and keep me in all time to come?

III. We are to consider the danger of neglecting the duty prescribed—"lest coming unworthily, says the answer before us, we eat and drink judgment to ourselves." You perceive that the framers of our excellent catechism, in quoting the apostle here, have avoided the terrifick term "damnation," and taken the word "judgment" which our translators unhappily placed only in the margin. It is much to be regretted, that the marginal reading of this passage, which is unquestionably the proper one, had not been originally placed in the text; for standing as it does, it has often been a sad stumbling block to tender consciences—keeping away from the table of their Redeemer, for a season at least, if not for the whole of life, some whom the Saviour himself would certainly have welcomed there. You have only to read to the end of the chapter, (1 Cor. xi.) to see from the apostle's own showing, that it was not eternal damnation, or final perdition, which the Corinthians brought on themselves, by even the shocking abuse of this ordinance with which they were chargeable. It appears that temporal calamities, "weakness and sickness," had been sent upon them, to bring them to deep and thorough repentance, for their great sin in so shamefully and awfully profaning this holy sacrament; and that this was done, "that they should not be condemned with the world." It also seems to be intimated, that those who had even died under the diseases inflicted, had not been finally lost; since their death is called "a sleep," the term commonly used in the New Testament, to denote the *rest* from sin and suffering of those who die in the Lord.

But do not suppose, my dear young friends, that by any remarks I have now made, I would, in the close of this lecture, abate any thing I have previously said, on the importance of self-examination, as preparatory to an attendance on the sacrament of the Lord's Supper; or speak lightly of the sin of those who partake of it in a careless and irreverend manner. They who do so, are expressly declared "to eat and drink judgment to themselves;" that is, they will bring upon themselves the judgment or displeasure of God; unless it be prevented by sincere contrition and repentance. God may correct them, as he did the Corinthians, by inflicting on them temporal calamities, as a chastisement that shall render them sensible of their guilt, and humble and penitent on account of it. And if this effect is not produced, by some of the methods by which God restores his backsliding people, those who have been guilty of the sin of profaning this sacred ordinance, will suffer his judgment for it, in common with all their other aggravated sins, in a future state of misery and perdition. On the whole, therefore, be sensible of the danger of communicating unworthily, and endeavour to avoid it, by a proper attention to the self-examination which I have endeavoured to explain and inculcate in this lecture. Carefully seek to avoid all errors and extremes, in regard

to this most interesting concern. Remember what the apostle Paul says to Timothy—"God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Pray for this sound mind—for a sober judgment, heavenly wisdom, and firmness of purpose, so that you may neither be kept away from this sacrament by unnecessary and unwarrantable fears, nor come to it rashly or carelessly; but coming with suitable preparation, you may partake of all the inestimable benefits, which it was intended and is calculated to convey to every sincere disciple of Christ.

THE SIN OF MEN.

The following translation of a part of the fifteenth chapter of Mark's Medulla, has been in our hands for a long time. It is extremely difficult to render this invaluable compend into English, so as to convey the true sense of the original, and yet preserve its conciseness—we doubt indeed if it be possible; on account of the wide difference between the Latin and English idioms: and if paraphrase be admitted, not only is the spirit of the original lost, but the author's meaning is in danger of being misrepresented. For this reason, after inserting in our work, some years since, a translation of some considerable portions of Mark's Medulla, we have suffered the following, as well as several other communications of a similar nature, to lie by unnoticed. We have determined, however, on a review of the subjoined exhibition, in an English dress, of Mark's explanation of the introduction of sin into the world, to lay it before our readers. He reasons but little; but he does what is infinitely better. He quotes a plain and pertinent passage of the unerring word of God, in confirmation of his positions; and this is unspeakably more satisfactory to a truly Christian mind, than all the philosophizing on the subject which has ever been given to the world. Our readers will see how widely different are the scriptural views of the old Calvinistick writers here presented, from those Pelagian notions which are now pervading our country, and corrupting the Presbyterian church—If Amplias will send us a translation of the remainder of Mark's 15th chapter, we will give it an insertion.

—

The Sin of Men.

I. Another state is that of the *fall, nature and misery;* to which pertains the two-fold *evil* of *sin* and *punishment.* Rom. iii. 23—"for all have sinned, and come short of the glory of God. Rom. v. 12—As by one man sin entered into the world, and death by sin. Rom. viii. 2—For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

II. *Sin*, called by various emphatick Hebrew and Greek names, especially חטאה, αμαρτια, or *aberration*, and ανομια, or *illegality* and *injustice*, is not here taken metonymically for punishment, as perhaps it is in Gen. iv. 13—"My punishment is greater מנשא than I can bear"—nor for sin offering, as in 2 Cor. v. 21. "For he hath made him to be sin for us who knew no sin," but for the transgression itself of the law, formally viewed.

III. It is defined, "*A defection of man from the prescription of the divine law, wisely permitted of God for the demonstration of his glory, and at the same time rendering man obnoxious to death, and depriving him of deserved honour.*"

IV. From the nature of *defection*, it is evidently not something *positive*, for it must then be wholly good, and from God himself, since

the origin of every reality must necessarily be from God. Nor is it something *merely negative*, because of its various degrees and just punishment, but something *privative*, or negative of requisite perfection.

V. Sin is a defection from the *divine law*. 1 John iii. 4—"Sin is the transgression of the law. Rom. iii. 20—By the law is the knowledge of sin. Rom. iv. 15—Where no law is, there is no transgression." Although through it, injury is often brought upon our neighbour, order is disturbed, and the commands of superiors disregarded. Nor is there simply requisite, either a present *knowledge* of the law itself, or a full *determination* of the will, as Pelagians hold, although these aggravate sin.

VI. Sin has reference to *man*, principally in respect to the *soul*, yet to the *body* also; but not to irrational creatures; upon whom, however, in the punishment of man, evil often falls. Rom. viii. 20—"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected."

VII. The guilt of sin must be charged to *man* himself, as well as to Satan and the world—and many things which are good, may also, *by accident*, be the *occasion* of a like tendency; even the law of God itself. Rom. vii. 9—11—"When the commandment came, sin revived and I died. For sin taking occasion by the commandment, deceived me, and by it slew me." But in no sense is God to be styled the cause of sin, although he saw fit to permit it, and did permit it effectually.

VIII. From sin immediately flows—1. *Guilt*, or the subjection of the sinner to the punishment ordained of God. Rom. iii. 19—"That every mouth may be stopped, and all the world become guilty before God. James ii. 10—For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—which is by us properly divided into *potential* and *actual;* but erroneously by the Papists, into the guilt of *crime* and of *punishment;* for all punishment arises entirely from crime. 2. *Pollution*, or the defilement of the creature and his actions—through which, man losing his former image of God, is clothed in the opposite likeness of Satan. Rom. iii. 23—"For all have sinned and come short of the glory of God. John viii. 44—Ye are of your father the devil, and the lusts of your father ye will do."

IX. Sin is either *primitive*, or thence derived. The former is defined, "*The sin altogether voluntarily committed by our first parents, at the suasion of Satan in the serpent, by which they violated the positive law given them, and the whole moral law contained in it, by the actings of pride, unbelief, and appetite, subjecting themselves, and at the same time all their posterity, to the divine curse.*

X. This wickedness was committed by *Adam and Eve;* although he was beguiled neither first, nor directly by the serpent, but by the active seduction of his wife. 1 Tim. ii. 14. "Adam was not deceived, but the woman being deceived, was in the transgression." Yet Adam is nevertheless to be considered as the sole author of propagated sin, because the covenant was made with him. Rom. v. 12. "As by one man sin entered into the world:" v. 19, "for as by one man's disobedience many were made sinners." But both sinned grievously, inasmuch as Eve preceded and impelled her husband, and because Adam was the head of the woman; and he it was, with whom the covenant had been made.

XI. The cause of defection in man, was the *voluntary determination* of his own choice—according

to Eccl. vii. 29. "They have sought out many inventions;" Hosea, vi. 7. "They like men [כאדם like Adam] have transgressed the covenant: there have they dealt treacherously against me"—since man was free and could stand, and Satan only persuaded, but God solemnly forbade. But from the decree of God, the withholding of grace by which man might have actually stood, and the consequently just withdrawal of former grace, nothing else could follow, but a certain perpetration of sin. This does not destroy free agency.

XII. Yet the *serpent* persuaded to this defection—a real serpent, as he is numbered among the animals—yet not the serpent merely, but as possessed by the *Devil*—as is evident from his *power of speech*, and from *murder* with *lying*, being charged upon the Devil—John, viii. 44. "He was a murderer from the beginning, and abode not in the truth." 2. Cor. xi. 3. "But I fear lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

XIII. This temptation was most *artful*—for, 1. Satan assumed the form of a pleasing animal. 2. He attacked the *woman* alone. 3. *Immediately* after the creation. 4. He persuaded her that the evil was small. 5. He first interrogates her—and then avows his unbelief of the threatenings. He then instigates to pride, by the hope of greater good, and at length attributes to God subtle envy—which last, some, at the present day, in vain deny, against the express declaration of Moses—as if, to man, who, as soon as he had given heed to the temptation, became destitute of heavenly wisdom, this had been too glaring.

XIV. *Eve* having been beguiled, through sincere affection impelled her husband to sin—God, for the time, blinding their eyes to a sense of misery. It is therefore absurd to suppose that Adam, knowingly and of his own choice, fell through excessive affection for his wife—which, however, would by no means lessen his crime.

XV. As *eating* the forbidden fruit was an *external* act of sin, so there was also internally, a *disbelief* of the threatening; *pride* and inordinate desire of more likeness to God—and at length the cravings of unbridled *appetite*. And though these three appeared almost at the same time, yet they succeeded each other in this relative order, according to the progress of the temptation. But the Papists contend that *pride* preceded, depending on certain vain reasons, and this text of St. Paul, Rom. v. 19. "As by one man's disobedience many were made sinners;"—whereas, by the term *disobedience*, he does not mean the first internal act, but the whole wickedness committed.

XVI. This wickedness was very *great*, as it was committed against God, although in a small thing, yet it was by man while perfect, including a violation of the whole moral law, in a place of rich abundance, and soon after creation—But the *precise day of the fall*, is not determined; by no means ought the sixth to be fixed upon, since on that day "*all was very good*"—Gen. i. 31. Obj. 1. "The Devil sinned in the beginning"—John viii. 44. Ans. Beginning must here be understood with some latitude. 2. Adam did not pass the night [i. e. did not abide] in honour—Ps. xlix. 12. Ans. Men in great worldly honour are here spoken of, and of them only it is denied that their prosperity will be lasting.

XVII. To the curse following this sin, according to Moses, may be referred, 1. An humbling discovery of their nakedness, Gen. iii. 7. 2. Man's *terror* at the voice of God. Gen. iii. 8, 10. 3. The denunciation of the sentence; first,

on the serpent, verse 14, 15—viz. upon that animal, and at the same time upon the Devil, who is plainly to be included—"Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed." Then upon the *woman*, verse 16, which subjects her to many pains of parturition, and to the severe domination of her husband—"I will greatly multiply thy sorrows and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." And lastly upon the *man*, verse 17—19, on whom, as representing his whole race, was denounced a *miserable* and burdensome life, and a death following it, not as the termination of punishment, but the filling up of its measure. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." 4. The execution of the sentence, in the denial, evidently *ironical*, of man's great unlikeness to God; in his expulsion from the tree of Life and Paradise; and finally in the *cherubim* with "a flaming sword which turned every way," to guard against his return—verses 22—24. "Behold the man is become as one of us to know good and evil. And now lest he put forth his hand and take also of the tree of life, and eat and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

XVIII. God herein manifested his *long-suffering*, in that he did not instantly destroy man; and his *saving grace*, especially in the punishment denounced upon the serpent, which contains a *Proto-Gospel*—Gen. iii. 15, "And I will put enmity between thee and the woman; and between thy seed and her seed—it shall bruise thy head, and thou shalt bruise his heel."—For the seed of the woman here signifies Christ, with his faithful followers—his *enmity*, the calling and sanctification of man—victory is also ascribed to him, but through the bruising of his heel, or the meritorious sufferings of Christ, and the chastisements of the faithful. This spiritual sense the Socinians and Menonites erroneously deny.

XIX. We sincerely believe that *Adam and Eve*, with their pious posterity, received this Proto-Gospel by *faith* and were *saved;* for enmity with the serpent is expressly ascribed to Eve, and it must not be presumed that the divine promise failed of its accomplishment. But the argument for Eve's faith, derived from her expression at the birth of Cain, "I have gotten a man את יהוה the Lord," Gen. iv. 1, does not appear to be well founded; for the words can better be rendered, "with the Lord," or "for the Lord," than in the accusative, "*Lord*," as the name Jehovah is not found in the name Cain; and if Eve believing him to be the Messiah, paid him divine honours, she must be regarded as an idolatress; if she neglected it, the duties of religion were by her despised.

AMPLIAS

The following "Latin devotional rhymes" appear in the Christian Observer for November last, and the versification of them in the Appendix to the volume for 1832—in which it is said that the Latin may be met with in several Roman Catholick books of devotion, of the school of Kempis and Quesnel.

DE AMORE JESU.

Jesu, clemens, pie Deus!
Jesu dulcis amor meus!
Jesu bone, Jesu pie,
Fili Dei et Mariæ.

Quisnam possit enarrare,
Quam jucundum te amare,
Tecum fide sociari,
Tecum semper delectari.

Fac ut possim demonstrare
Quam sit dulce te amare;
Tecum pati, tecum flere,
Tecum semper congaudere.

O Majestas infinita,
Amor noster, Spes, et Vita,
Fac nos dignos te videre,
Tecum semper permanere.

Ut videntes et fruentes,
Jubilemus et cantemus,
In beata cœli vita,
Amen! Jesu, fiat ita.

—

VERSIFICATION.

THE LOVE OF JESUS.

Jesu, meek and holy King!
Jesu, thy lov'd name I sing!
Jesu holy, Jesu mild,
God's own Son, and Mary's child.

Blest,—how blessed none can tell!
Those, with Thee, in love who dwell;—
Thine by faith, for aye, they see
Ever new delights in thee.

Give, oh! give this heart to prove,
Lov'd of Thee, how sweet to love;
Sweet with Thee the cross to bear,
Sweet the crown with Thee to wear.

Boundless Majesty Divine,
My hope, my life; oh make me thine.
Make me worthy Thee to see,
That where Thou art I may be.

Then thy praises, heav'nly King,
I, beholding Thee, shall sing;
And vision beatifick know!
Amen! Jesu, be it so.

It appears that Bishop MANT has recently published "Metrical Sketches on the Festivals." Although we hold that no religious festival, except the Christian Sabbath, or Lord's day, is of divine authority, yet we feel at liberty to use and admire any well written composition, either in prose or poetry, whatever may have been the occasion on which, or for which, its author may have intended it. The following lines are headed "ST. SIMON'S AND ST. JUDE'S DAY." We insert them as a proper accompaniment to the foregoing Roman Catholick hymn on *The Love of Jesus*, which they follow in the Christian Observer.

Saviour, who, exalted high
In thy Father's majesty,
Yet vouchsaf'st thyself to show
To thy faithful flock below;
Foretaste of that blissful sight,
When array'd in glorious light,
Beaming with paternal grace,
They shall see thee face to face:
Saviour, tho' this earthly shroud
Now my mortal vision cloud,
Still thy presence let me see;
Manifest thyself to me!

Son of God, to thee I cry!
By the holy mystery
Of thy dwelling here on earth;
By thy pure and holy birth,
Offspring of the Virgin's womb;
By the light, through midnight gloom
Bursting on the shepherds' gaze;
By the angel's song of praise;
By the leading of the star,
The eastern sages' guide from far;
By their gifts with worship meet
Offer'd at thy infant feet:
Lord, thy presence let me see;
Manifest thyself to me!

Son of Man, to thee I cry!
By thy holy infancy:
By the rite, when first began
Thy keeping of the law for man;
By thy early duty vow'd,
A firstborn, in the house of God;
By the wisdom past thine age,
Questions deep, and answers sage,
While the list'ning elders heard,
Rapture struck, each wond'rous word;
Lord, thy presence let me see;
Manifest thyself to me!

Jesus, Saviour, hear me cry!
By thy lowly piety;
By the hallow'd water shed
Duly on thy righteous head;
By thy fasting, lone and long,
Borne the savage beasts among,
In the desert's solitude;
By the tempter's wiles subdu'd;

By the triple conquest won;
Proofs of God's beloved Son:
Lord, thy presence let me see;
Manifest thyself to me!

Christ, Anointed, hear me cry!
By thy awful ministry;
By thy works with mercy fraught,
Wisely plann'd, and greatly wrought;
By thy lessons, just and sure,
Doctrines true, and precepts pure;
By the lore thy actions teach,
Sinless life, and guileless speech;
By the signs, with grace endu'd,
The cleansing font, the heav'nly food;
Lord, thy presence let me see;
Manifest thyself to me!

Lamb of God, to thee I cry!
By the bitter agony;
By the blood thy flesh distill'd;
By thy soul with anguish thrill'd;
By thy visage, marr'd and soil'd;
By thy form, of beauty spoil'd,
In the robe of scorn array'd,
Taunted, mock'd, revil'd, betray'd,
Smitten, bound, with scourges torn,
Griding nails and platted thorn;
By thy lip all parch'd and dry;
By thy loud desponding cry;
By thy spirit's parting groan;
By thy pangs, to us unknown,
Felt by thee, and thee alone:
Lord, thy presence let me see:
Manifest thyself to me!

Man of Sorrows, hear me cry!
By thy great humility:
By thy meekly bowed head;
By thy gentle spirit fled
To the mansions of the dead;
By the wound, whence issuing flow'd
Water mingled with thy blood;
By thy breathless body laid
In the rock's sepulchral shade,
Where man ne'er before repos'd,
Straitly watch'd securely clos'd;
Lord, thy presence let me see;
Manifest thyself to me!

Prince of Life, to thee I cry!
By thy glorious majesty;
By the earthquake's pow'rful shock;
By the op'ning of the rock;
By thy triumph o'er the grave,
Meek to suffer, strong to save;
By the serpent's bruised head;
By thy captors captive led;
By thy re-ascent to heav'n;
By thy Holy Spirit giv'n,
When on thy Apostles came
Rushing wind, and tongues of flame:
Lord, thy presence let me see;
Manifest thyself to me!

Lord of Glory, God most high,
Man exalted to the sky,
God and man, to thee I cry!
With thy love my bosom fill;
Prompt me to perform thy will;
Grant me, what thou bidd'st, to do;
What thou proffer'st to pursue;
So may he, the Sire above,
Guard me with a parent's love!
So may he, the Spirit blest,
Whisper comfort, hope, and rest!
So may'st thou, my Saviour, come,
Make this froward heart thy home,
And manifest thyself to me
In the triune Deity!

Miscellaneous.

CHRISTIAN MORALS IMPORTANT IN RURAL LIFE.

ESSAY IX.

The Inadequacy of a mere Rural Taste to Sacred Purposes.

"He shall go in and out, and find pasture."

The districts of Palestine were white with sheep. The figure is here taken from a folding place for flocks. The shepherd bore his rod in his hand, and as the flocks passed into the fold at night, he numbered them; and passing under the same rod, he counted them, as they went out to pasture in the morning. In a moral sense, our Saviour here says—"By me, and only in this way, shall any one go in and out, and find pasture." We shall devote the residue of this essay to some considerations intended to show the truth, that mere delight in rural life is wholly insufficient to answer the ends of Christianity.

There is a desire, in the irreligious heart, to supplant the method by which men are to receive the blessings of the Christian system. To illustrate this position, we need not go to the synagogue of the Jew, to the pagoda of the Hindoo, or to the mosque of the followers of the prophet of Mecca.

We need not attend with the inhabitant of China upon the lessons of Confucius, or with the Greek disciple in the olive halls of philosophy, in which Plato taught. Our Saviour declares, that the human heart, in its unrenewed state, is a sepulchre. This, of itself, is enough to make many repudiate his instructions. Upon the sepulchre we sometimes chisel knots of flowers, and over the mouldering heart the proud mausoleum is not unfrequently built. Delusive hopes are often cherished, even by those who are guilty of flagrant crimes; but it is not our present object to reason with those who maintain an unblushing boldness in iniquity. We have in view the many persons who take refuge from the claims to Christianity, in an elegant taste, and a refined exterior. They keep aloof, through life, from despicable vices, that they may assiduously pursue after those reputable objects, in which they take delight. Many contract romantick notions from reading works of fiction, although it took but one of these works, partially to derange the mind of Sir Robert Boyle,* so that he applied himself with renewed ardour to the abstract sciences as a corrective. But we may certainly cultivate a rural taste, without setting aside the requirements of Christianity. Sir Robert Boyle did not dispense with the obligations and duties which the gospel imposes, because he lived in the retirement of Stalbridge. Nor did Locke, because Oates was his chosen retreat: nor Linnæus, because he lived in the villas of Hartecamp and Hammarby: nor Hooker, because he wished his patron to dismiss him to the country, "that he might see divine goodness growing in the fields:" nor did Walton, because he heard the murmuring of every English brook: nor Pascal, because he loved the retirement of Port Royal better than the hum of Paris: nor Cowper, because the country was always clothed in charms to his sensitive mind: nor Pollok, because he loved the dells of Craig Lockart: nor Thomas Scott, because he spent days and weeks in the parks of Weston. When the weather would permit, he spent hours in the Underwood Park, which has been immortalized by Cowper. We might multiply instances, to an indefinite extent, to show that men may be embosomed in retirement, and in that retirement be followed by all the sweet constraining influence of Christianity.

Poets, destitute of every sentiment of piety, may revive, in fancy, the age of pastoral innocence. The following picture is from the pencil of Milton; but it might have come from the pencil of Rousseau, or any other imaginative sceptic.

"When the ploughman, near at hand,
Whistles o'er the furrowed land,
And the milkmaid singeth blythe,
And the mower whets his scythe,
And every shepherd tells his tale
Under the hawthorn, in the dale."

It is common, in books of travels, to meet with portraitures of rural sights and natural curiosities. In this way a man of taste need not go beyond the hedges of his own farm, to know that there are moors in Scotland, vineyards in France, lakes in England, pyramids in Egypt, and grottoes in the islands of the Ægean Sea. All this, and far more, may be done by the mere power of intellect. We may enter and feed upon the various pastures of knowledge, and still have an utter distaste for the moral pastures of our Redeemer.

The minds of unsanctified men may receive much pleasure, from the intellectual perception of rural sights and sounds. The irreligious historian may invoke his

* It was no small part of the wickedness of Dean Swift, that he ridiculed Boyle's Reflections.

muse. The licentious poet may love his lute.* The antiquarian may delve into his mine of forgotten lore. The statuary may draw matchless forms out of the block and the quarry. The man of mere taste may lift his footstep in a flood of delicious feeling, as he traverses his dales scented by flowers and fruits. We have heretofore said that all the rural beauties of a world, were assembled in Eden. But yet Paradise Lost might have been written by a poet who never felt a sense of the moral authority of his Maker; for he might have written by intellect, when the heart was estranged from all sanctity. Piety is not indispensable to the work of measuring the altitude of mountains, or the depth of valleys; nor is it necessary, before we can utter with a sigh, the pensive wish of Milton—

"And may at last my weary age
Find out the peaceful hermitage;
The hairy gown, and mossy cell,
Where I may sit and nightly spell
Of every star that heaven doth shew,
And every herb that sips the dew."

In reasoning, then, with men destitute of religion, we ought not to impugn their innocent pursuits, but endeavour to persuade them to carry Christianity into those pursuits. Let the botanist enjoy his herbal; let the painter green his knee with the hues of the earth; let the mariner prepare his charts; let the ornithologist engrave his birds; let the orchardist prune his trees and train his nursery; let the horticulturist dress his garden; but let such know that when man fell, he fell not so much in intellect as in heart, not in a capacity to discern his Maker, but to love him.

Before the introduction of Christianity, the same rural affections prevailed among men as prevail at this hour. To be convinced of this, a person has only to turn over a few classick writers. He may not meet with a large infusion of this taste in the epigrams of Martial, or the satires of Juvenal and Persius, but he will meet with it in every Greek and Latin writer whose subject calls for its introduction. In modern times, writers luxuriate in description. Rousseau was a descriptive writer. The scenery of Switzerland is bewitchingly pictured in many passages of his books, and he was buried, by his own request, in an islet where poplars wave over his turf. But Rousseau rejected the Christian system. It was an amiable feeling that prompted Wilson,* the ornithologist, to request that his burial place might be in some spot where birds might sing his requiem. Byron was a descriptive poet, but the annals of biography can scarce produce a man more licentious in his views. Catherine II. of Russia had her rural temple, to which she daily repaired, yet over her deeds delicacy must draw a veil. Tiberius Cæsar sought solitude, but Tacitus has stripped him of the last shred of his hypocrisy. Tully loved his Tusculum, but Tully was not spotless. Petrarch was sentimental, but would that some things could be erased from the life of this learned man. There is not a glen in Scotland with which the Ettrick Shepherd is not familiar, but the Ettrick Shepherd is odious to pious men. A poet may place a garland of flowers as a frontispiece to his book, when the book is full of

* Of the very modern poets, Shelley was an Atheist—Byron a Deist—More is a Universalist—Milman seems to have turned Jew—Bulwer a maniac; and in their religion, about a score of the rest are nondescripts. Bowring seems to be a great admirer of Channing's sentiments. We incline to believe that Southey has some respect for religion, but he was unfit to write the book of the church: and as to Wordsworth, it is enough to say that his religion has been extolled by the Rev. E. Irving.

* The reader will not suppose that the writer has no higher opinion of Wilson than of Rousseau, &c. He hopes in future to pay his tribute of admiration to the ornithologist.

thorns; or he may be externally crowned, as was Petrarch in Rome, while morally he may be distant from his Maker.

In Irving's Sketch Book, there is a pleasing paper on those simple customs and funeral rites which still linger in some of the shires of England. When friends die, young men and maidens approach the grave, and cast flowers upon it at the return of each vernal season; the glades are searched, and knots of violets are gathered for the same purpose. Innocent and delightful custom—thus to overlook men of renown, and do honour to the grave of a brother, a sister, and a friend. Still, that sensibility which is natural to man may prompt these offerings, where there is no piety. This sensibility awakens delight in rural customs; and we may enjoy harvest moons, and the tedded hay, and the plentiful harvests, without one emotion of gratitude to the Giver of all good.

The true Christian enters his pastures with the approbation and countenance of his Almighty Shepherd. To Him he is allied and bound, by the strong ties which death itself shall not dissever. He has joys, and consolations, and supports, which the children of this world know nothing of. He indeed often strays; but there is a power which brings him back, both to the pasture and the fold. He is not ignorant of the thicket, and the brake, the precipice and the cataract; they are found in the spiritual as in the natural world. But the Christian looks to his Omnipotent Keeper, and is preserved from the ways and by paths of fatal error. The barren spots of his spiritual life are often succeeded by the meadows of refreshing truth, and the still waters of the divine promises. He often looks away from time, and casts his eyes with faith and hope on the eternal mansions; and there, when dismissed from the world, he anticipates a perpetual union with his Saviour.

MENTAL SCIENCE.

Radical Principles brought to the test of Revelation.

The principles which in this article we propose examining by the scriptural test, are included in the doctrine of *ultimate objects* and *motive*.

On this subject the Scriptures teach, upon their whole face and in detail, that ultimate objects are the *excitement*, and pleasure is the *motive* to action. This doctrine is at the foundation of God's moral government, as developed in the book of revelation. The ultimate object, which God proposes as the excitement of rational, immortal, responsible beings, is his own glory: and the motive is everlasting happiness, resulting from its promotion and display. This is the highest, grandest, and purest object for the excitement of responsible agents; and the only available motive is the delight which such a being enjoys, or expects to enjoy, in the contemplation of that object. The command of God, repeated in several forms, is to this purpose—that whether men eat or drink, or whatever they do, they should do all to the glory of God; thus presenting the honour of God's perfections, as the ultimate object to be sought in every thing done by responsible creatures. To the same import is the first table of the moral law, written with Jehovah's own finger upon stone; and condensed by Christ himself—"thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." This expresses the principle, in its commanding influence over the whole man. If we here ask what is love? the plain scriptural and common sense

answer is, an emotion of pleasure excited by an agreeable object: and love to God is this affection of pleasure excited by the perfections of God. Inasmuch as his perfections are worthy to absorb the whole affection, or in other words, to excite the highest emotion of pleasure, it is ordained that he shall be loved with the whole heart; and inasmuch as the whole man should be controlled by this affection, the spirit of the enactment is, that the whole soul, mind, and strength, all the faculties and capabilities of man, shall be under the direction of this principle and affection. The order issued proposes the ultimate object: the promise of happiness presents and describes the motive of pursuit. In all details of means, duties, or pursuits, to attain the high object, the law and the promise are so combined or associated, as to make the strongest appeal to the minds of men, in accordance with the principles of human action. The infinite excellence and loveliness, of the divine attributes are presented and illustrated, in a thouand aspects and relations, to meet our eye in every pursuit; while the sweetness, richness, elevating nature, and permanency of heavenly enjoyment, all portrayed in lively description, as the most efficient motive. If we have not greatly mistaken the general features of what may be denominated law and promise, in the revelation of God, this is their plain and obvious lesson. There is also a recognition of the same principles of human action and government, in all the assurances that God will not give his glory to another, nor his praise to graven images. All the threatenings and enactments of penalty against sin, with all the descriptions of misery and wrath, recognise the same principles. Disobedience is dishonour done to God; and pain, the penalty for sin, is the opposite of pleasure. The illustrations of this remark are so numerous and so obvious in the Scriptures, that it cannot be necessary here to write them. Now the excellence of God's moral government is conspicuous, in the absorbing loveliness and infinite value of the object proposed for consummation. The divine glory expresses that object, in a summary form. The efficiency of that government must consist in two things, rewards and penalties. If the rewards are certain, high and infinitely valuable, the motive is as strong as it can be made, in this aspect. If the penalties are also certain, just and infinitely severe, the motive is as strong, in its other aspect, as it can possibly be made. The whole principles of moral government are, therefore, adapted to the character and condition of minds, intelligent, responsible, and capable of influence from excitement and motive. But why this adaptation, if ultimate objects are not the excitement, and pleasure be not the motive, by which men are governed? Why this constant holding up before the minds of men the divine perfections as the standard, not only of moral excellence, but as the standard of moral obligation? Why else is this principle spread over the whole pages of revelation; and why else is this perpetual recurrence to promise and penalty, throughout the whole book of God? To us it would seem absurd, on any other supposition but the doctrine of excitement and motive, which we have endeavoured to establish. The plain interpretation of the law and the gospel teaches the doctrine; and the obvious meaning of all those condensed summaries, to which we have alluded, and some of which we have quoted, confirms the sentiment.

Subordinate objects of choice and pursuit are very numerous, and, according to the doctrine before stated, include most of the

duties, offences, and objects of direct pursuit, in all situations of life. Ultimate objects are comparatively few; the subordinate are many. Motive is various, according to the nature of the pleasure enjoyed or expected, which is only learned from the character of the ultimate object. All this, we think, is clearly deduced from the general tenor of the Scriptures, in bringing the principles of moral government to bear on the minds of men. Without proceeding to any details, or the analysis of particular passages of the Holy Scriptures, we gather a plain and satisfactory result. Thus much we deemed it proper to say on general principles, before we attempted to analyze some of the particular recognitions of the doctrine.

The passages which develope and apply the principles of moral government, all of which involve the doctrine of ultimate objects and motives, are so numerous, that we can scarcely read a page in the sacred volume without finding them.

This circumstance renders a selection more difficult; but it is less important to be very choice in the selection, since every interpreter of the Scriptures will observe them as he reads the sacred pages.

Take the following specimens, for the distinct recognitions of the ultimate object. We select them from different circumstances, and where they have an application to individuals and communities. Josh. vii. 19. "And Joshua said to Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him." Here is a recognition of God's glory, as the ultimate object of the confession sought from Achan. The next example we take from the song of David, prepared for the occasion, when the ark was brought from the house of Obed-edom to the tent which he had pitched for it. 1 Chron. xvi. 24—29. "Declare his glory among the heathen, his marvellous works among all nations. For great is the Lord and greatly to be praised: he is also to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens. Glory and honour are in his presence; strength and gladness are in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness." In this passage the whole nation of Israel are called upon to regard the glory of God, as the ultimate object of their worship and service. We might quote many other passages of like import, as Ps. xix. 1. xxix. 1, 2. xcvi. 3—8. cxv. 1. Luke, xvii. 18, but these may suffice for this class. A few specimens from the New Testament, of a little different character, may profitably illustrate the same doctrine. Matth. v. 16. "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. 1 Cor. vi. 20. "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." Rev. xv. 4. "Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy." See also Rom. iii. 23. v. 2. 1 Cor. i. 31. x. 31. Gal. vi. 14. 1 Pet. ii. 12. Rev. xiv. 7.

In these, and like passages, men are directed by precept and example, to make the divine glory the ultimate object of all they do in body and in spirit. The same instruction is given, in various forms of expression, throughout the Old and New Testaments, presenting that which ought always to be the ultimate object of man's pursuit. Many reproofs for sin against God express the doctrine, as Rom. i. 20, 21. "so that they are without excuse; because that

when they knew God, they glorified him not as God, neither were thankful." 1 Cor. iii. 21. "Let no man glory in men." Can any thing be more plain and certain than the recognition of the doctrine which we have stated concerning the ultimate object? The Scriptures, every where in various ways, teach the doctrine. Every argument used to enforce Christian duty involves the doctrine in some form, and every threatening is based upon the same principle.

As for subordinate objects of choice, little need be said in this place, of their character, or of their recognition. They are spread before us in the Bible, comprehending by far the greatest portion of Christian duties. They hold a relation to ultimate objects, for the sake of which they are to be performed. The ultimate object of Christians is one, but the details of their duties and the subordinate objects, sought for the sake of the ultimate, are numerous and various, according to station and circumstances. Industry in business, attention to the rights of others, efforts to promote the good of others, education of children, instruction and discipline of the church, dissemination of the gospel, and all the multitude of agencies and enterprises of good to men, are, directly or indirectly, recognised in the Scriptures as subordinate objects of pursuit. Take the analysis of one passage already quoted as an illustration of the principle, and the manner in which the Scriptures recognise the relation of subordinate to ultimate objects. 1 Cor. x. 31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Here eating and drinking are recognised as matters of duty; and although there may be other objects to be attained by them, and intervening between them and the ultimate, they must all have relation to one, the glory of God. We may eat, we may drink, we may do many other things, but however they may be related among themselves, they must all be done for the sake of the ultimate. The same doctrine is recognised in general terms in 1 Cor. vi. 20. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Multitudes of passages assert and confirm the same truth.

The doctrine of motive may require a little more extended notice, not because it is less plainly or certainly recognised, but because we wish to be distinctly understood, in some uses and applications which we intend to make of the doctrine. We have said that pleasure is the motive to action, in all cases of ultimate choice. Indeed the definition of an ultimate object is one that pleases in itself, or for its own sake. But we need make no exception, all subordinate objects are chosen for the sake of the ultimate, therefore, pleasure is the uniform and only motive to intelligent, responsible, voluntary action. Such is the fact, as taught by our philosophy. The question now is, does the revelation of God recognise this fact? If so the doctrine is settled and proved, if not, we have mistaken the instructions of philosophy, or the philosophy has nothing to do with the subject. On this ground we are willing to abide the test. We have seen that the Scriptures recognise the distinction between ultimate and subordinate objects of choice; and propose the grand and high object of God's glory, as the ultimate end to which every mind should be directed. This is the spirit of every law and command of God, and the motive to obedience, as has already been said, is the pleasure to be derived from the ultimate object. Here let it be observed, that the promises of divine favour, manifested in temporal prosperity and

comfort, under the peculiar administration of the Jewish theocracy, constitute one class of passages, which illustrate the principle in one form. A specimen of this form is found in Isah. i. 19. "If ye be willing and obedient, ye shall eat the good of the land." And the form of threatening, recognising the same principle, immediately follows: "But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." So in the last communication to the children of Israel, by Moses. Deut. xxxii. 46—49. "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it." It will be readily granted that the divine honour is the ultimate object of obedience to the directions of this law; and it must be granted that the divine favour, "which is life," or happiness, is presented as the motive to obedience. The same is true of the whole administration, to which we now allude. The same principle is obvious from the correct and plainest interpretation of all the directions and promises of that peculiar theocratic dispensation.

The promises of the gospel afford a still higher illustration of the principle, and a more interesting recognition of the doctrine. If we recur to the gospel promises made to Abraham, the recognition is plain. Gen. xii. 2, 3. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and *in thee shall all families of the earth be blessed.*" This, taken in connexion with what is stated in the seventeenth chapter of Genesis, contains the basis of the covenant which God made with Abraham, when he constituted him "the father of many nations." The provisions of that covenant were *national*, or *temporal*, to give Abraham's posterity the land of Canaan; *ecclesiastical*, to organize in the patriarch's family the visible church; *spiritual*, securing the promised Messiah from his posterity, and the rich spiritual blessings to his people through that Messiah. The last clause of the quotation, "in thee shall all families of the earth be blessed," we know is a gospel promise, because an inspired apostle has said, Gal. iii. 8. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." The explanation of this promised blessing is found in the gospel exposition of new covenant mercies in Christ Jesus. These are spiritual life, peace, joy in the Holy Ghost, and all the benefits which believers receive from Christ. All these benefits, or the possession and enjoyment of those blessings, are the motives to faith and obedience, spread over the whole gospel. Is there not a distinct recognition of the doctrine of motives in the following passages? Some are in the form of promise, and some of threatening. John, iii. 36. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." Mark, xvi. 16. "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Luke, xiii. 5. "Except ye repent ye shall all likewise perish." Acts, iii. 19. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Rom. vi. 22, 23.

"Ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." Rom. ii. 6—10. "Who will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile." Heb. xi. 6. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." See also to the same purpose, Eph. v. 1—16. Philip. iii. 16—21. Titus, ii. 11—14. Heb. xi. 24—27. xii. 14—29. James, v. 7—11. 1 Pet. iv. 12—18. See also the epistles to the seven churches in Asia, Rev. ii. 7. 10. 17. 25—28. iii. 5. 12. 21. Also, xxi. 7—27.

We might add to all these the recorded prayers of God's people, for his grace on themselves and others, and for their final acceptance and salvation. Take a specimen from the 51st Psalm. "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions," &c. In Ps. liv. 1, 2. The Psalmist again prays—"Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God; give ear to the words of my mouth." A very large portion of the psalms and prayers connect the ultimate object, God's glory, with the motive salvation, or heavenly happiness. Paul has furnished many examples to the same effect, in his epistles to the saints. Take a single instance as an example, in his epistle to the Col. i. 9—20. We will not transfer the whole of this interesting passage to our article, but remark that the Apostle prays earnestly and unceasingly for his Colossian brethren, that they "might be filled with the knowledge of God's will—walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," and gives "thanks unto the Father, who had made them meet to be partakers of the inheritance of the saints in light; who had delivered them from the power of darkness, and translated them into the kingdom of his dear Son; in whom they had redemption through his blood, even the forgiveness of sins." We forbear a minute analysis of these passages, because we have not room, and because we think the recognition of the doctrine of motive is very distinct and obvious.

It is proper here to make one general remark. These rewards and penalties, which are proposed in the gospel, and which are seen to be subjects of so much solicitude in the prayers of the pious, are the most efficient motive with the true Christian; but have no adequate influence with the wicked. This is a fact, which none will dispute. But why is it so? The reason is obvious. The Christian's ultimate object is the divine glory, or in other words, his heart is prepared to love that object for its own sake; but the wicked, or unrenewed, have no such preparation of the heart; the divine glory is not their ultimate object. Although the motive of the wicked is pleasure, it is sought and derived from another source; consequently the glory of heaven has no charm for them. This illustrates the truth shown in a former essay, that the seat of depravity is in the heart, or faculty of feeling.

It may seem strange to some that we have placed the subject of this number among the radical principles of mental philosophy. But a little reflection will convince them that it is a law of mental operation, and fully recognised in the principles of moral government. It sets aside the modern cry of *physical* depravity, *physical* regeneration, and sweeps away at once all the objections, which a Pelagian philosophy raises against the moral character of principles in our nature. It teaches us that man is a moral being, before he has done good or evil, in the constitution of his nature, and that the tree is known by its fruit. For if we learn the ultimate object of any moral agent, we learn the temper, or disposition of the heart. This depends upon the principle of a uniformity of motive. If any other motive except pleasure, or which amounts to the same thing, avoiding pain, could be supposed, there could be no index of character. Could any man choose ultimately the glory of God from any other motive than pleasure, two consequences would follow. It would not prove him to be a good man; and if he were admitted to heaven, immediately in view of all the unclouded splendour of that glory, it would afford him no happiness, but unmingled pain. But no such absurdity can be admissible. Personal holiness in principle is an indispensable qualification of the Christian, and the personal qualification for admission to heaven. We say *personal* qualification, because we are aware that there is, what some have denominated a *legal* qualification for heaven, as indispensable as the personal. We mean the justifying righteousness of Christ imputed to the Christian, and received by faith. But on this we need not enlarge.

There is one use of this doctrine, which we have mentioned in a former essay, that should not be forgotten. It is to show how utterly inconsistent with true philosophy, as well as with the Scriptures, are those metaphysical speculations, misnamed philosophy, which represent man as acting without motive, willing to be miserable, his holiness and sin as belonging exclusively to voluntary action, and God as the author of sin. All these belong to one family, one scheme of mental philosophy, so called; but all are inconsistent with the doctrine of ultimate object and motive, as recognised by the revelation of God, and constituting in fact a law of mental operation. We have not room in this article to unravel the absurdities of the modern Pelagian philosophy; but if Providence permit, we intend to examine the whole in connexion, when we have brought all our radical principles to the test of revelation. We feel not a little alarmed at the transforming influence which this philosophy is exerting over the church in our land, both in doctrine and measures. Where is the Puritanism, and where is the Presbyterianism of former times? They are transformed, or are transforming, under a new edition of the old Pelagian philosophy. May the Lord avert its tendency, and save his church from corruption and decay. F.

THE IMPORTANCE AND OBLIGATION OF TRUTH.

We know not how we can better fill the space that it will occupy in our work, than by inserting the following

"Address, *delivered to the Graduates in Jefferson College, Pa. at the Anniversary Commencement, Sept.* 27, 1832. *By Matthew Brown, D. D. President, and published at the request of the Class.*"

Young Gentlemen,—It is not possible, in the few moments allotted to this address, to present

an entire summary of practical instruction, or even glance at the various topics which might be profitably discussed. I will confine my remarks principally to one point, and may I not indulge the hope that what shall now be addressed to you at this interesting crisis, and for the last time, will be heard with attention, and make some suitable and lasting impressions on your minds?

The subject to which I would specially invite and urge your attention, as being in itself of great importance, and admitting the most universal application in practice, is TRUTH. *The importance of a strict and constant regard for Truth*, through the whole course of your lives.

Truth is a term, which, though in general use, and, as we might suppose, easily understood, is not so easily defined. Philosophers, in every age, have been puzzled to give a satisfactory definition. Pilate put the question to him who is Truth itself, "What is truth?" No answer was returned by the Divine Teacher, who never refused to instruct the honest inquirer, but did not deign to gratify vain curiosity, or philosophic pride.

The difficulty of coming to a decision, and the diversity of opinions on this point, have led some to an avowal of *absolute* scepticism, and to deny that there is any truth in the universe. The chief cause of the difficulty, and difference of opinion on this subject is, that the term is used to denote very different ideas, and consequently no one definition will equally apply to all.

Truth is sometimes used to denote the *real nature of things themselves*. This may be called the truth of things, or the relations of things.

Sometimes it denotes the "conformity of *our ideas*, or *apprehensions*, to the nature of things." In this sense we say our ideas or apprehensions are agreeable to truth. Sometimes, and more commonly, it denotes the conformity of words or signs to the things which they are designed to represent. In this sense we say a proposition is a true proposition. Lastly, "Truth denotes the agreement of our words or actions with our own ideas, thoughts, or desires—this last is strictly termed *veracity*."*

Truth, then, is the basis of all knowledge and science, duty and happiness. Considered in its various aspects, it is of the greatest importance, and admits of universal application. Thus *mathematical* science is a just exhibition of the properties and relations of numbers and quantity, as they really are. *Natural* science exhibits the nature and properties of matter as they really are. *Moral* science is founded on the nature and relations of man to the objects around him—especially to his fellow-creatures and to his God. *Theological* science is an account of the Great Supreme, his adorable perfections, and the eternal relations we sustain to him, as these things really are. Hence it is not without good reason that eminent philosophers have selected the principle of truth, or "the relations and fitness of things," as the foundation of all moral obligation.

The truth of things lies at the foundation of all our interests; and in all the relations and employments of life, a correct knowledge of things, as they are, is necessary to our activity, safety, usefulness, and happiness.

A knowledge of the true state of his farm, and the means of cultivating it to the best advantage, is necessary to the successful operations of the farmer. A knowledge of the true state of the markets, enables the merchant to trade with safety and success. A know-

* Dr. Dwight, to whom the author is indebted for several thoughts in this address.

ledge of the true state of his patient is necessary to the physician. The same principle will apply to the lawyer, the legislator, and to every profession in life. Our very existence, and most ordinary comforts, depend on a knowledge and belief of the truth, with regard to the objects around us, our food, our clothing, the means of subsistence and protection. Misapprehension or falsehood in these respects, would prove ruinous to ourselves and others.

Even the fictions of the poet or painter have no real excellence, nor impart any real pleasure, only when conformed to the real nature of things. To say of any poem or description that it is unnatural, is to pronounce its condemnation.

In the *moral* world, the truth concerning the Supreme Being, his attributes, counsels, and the relations we sustain to him and to an eternal state, is, of all things, most interesting to us—indispensable to our duty and our happiness. Here error is dangerous and destructive in proportion to the infinite magnitude of its object, and yet, strange infatuation! it is on these awfully interesting concerns, many persons are most disposed to be sceptical and indifferent to the truth. Men are generally careful to examine, and desirous to know, the true state of things with regard to their worldly interests, but on subjects which concern their intellectual natures and their eternal destiny, multitudes manifest a most stupid indifference, are willing to remain in a state of uncertainty, and even close their eyes against the light. On this subject, above all others, let me urge you to weigh well the importance of truth, to cherish a sincere desire to know it, "to seek for it as silver, and search for it as for hidden treasures."

On every subject, and in every department of knowledge, study to know the exact trnth. Never allow yourselves to be contented with superficial, vague, or imperfect ideas; but in all your studies endeavour to form accurate and distinct conceptions. A principal design of most of the studies to which you have been attending, is to discipline the mind, and train it to habits of attention, close and accurate investigation. Let this habit be retained and improved through your whole lives. There is need for caution on this point. The present age, though distinguished for improvement in the arts, and for the variety and general diffusion of knowledge, may be considered inferior to some former ages, for vigorous thought, and *profound* erudition. The very *facility* which is afforded for the acquisition of knowledge, is unfavourable to those habits of close investigation and laborious thinking, which strengthen the faculties of the mind.

The general *diffusion* of knowledge, also, however desirable in other respects, has a tendency to produce a *superficial* literature. The vast multiplication of books, the magazines, literary journals, abridgments, &c. with which the literary world is deluged, tends to distract the attention, and presents temptations to hasty and superficial reading. To guard against those habits which tend to dissipate and debilitate the mind, accustom yourselves to systematic and scientific research. Let the "light reading" of the day, of which you ought not to be wholly ignorant, be for relaxation and amusement, and not the business of your lives; and let no subject, worthy of serious attention, be dismissed, until you have examined it to the foundation.

In our researches after truth, we ought carefully to consider the limited nature of our own powers, and never indulge in vague hypotheses, on subjects beyond the reach of the human faculties. The sub-

stitution of hypothesis for fact, has been the bane of philosophy from the earliest period, but in nothing has it proved so injurious, as on the subject of moral and religious truth.

Happily for us, on this all-important subject we are not left to uncertain conjecture. We have received a revelation from heaven, sealed by the authority of Him who is Truth itself. Without this, what could we do? What could we know with any certainty, of those things which most deeply concern us? On this subject what can mere human philosophy do? What has it ever done? How dark its conceptions! how weak its sanctions! how cold and comfortless, to a mind longing after immortality, and anxious for its eternal destiny! Here revelation comes seasonably to our aid. It unfolds the glorious character of the Great Supreme, and the way of reconciliation to him, our offended Sovereign. It does what philosophy never did, and never professed to do; it reaches and renovates the heart, and imparts purity and peace to the troubled spirit. Human philosophy confines its views principally to this world. Divine philosphy takes a nobler flight—her course is directed to the heavens. "Philosophy can only heave a sigh, a longing sigh, after immortality. Eternity is to her an unknown vast, and doubt, uncertainty, or despair, is the result of all her inquiries." Revelation dispels this darkness. It has "brought life and immortality to light." It not only "intimates eternity to man," but opens for his admission, glorious mansions in the heavens. "Thither she conducts him, and never leaves him, until, having introduced him to the society of angels, she fixes his eternal residence among the spirits of the just."

Favoured, then, as you are, with this divine and heavenly truth, let your minds be ever open for its reception. Beware of that scepticism which is abroad in the world. Under the specious pretence of liberality of sentiment, freedom of inquiry, and opposition to bigotry and superstition, it would confound truth and falsehood, and subvert the very foundation of all moral obligation.

More absurd and dangerous sentiments were never advanced, than those now so common and fashionable, "that error is innocent, man is not accountable for his belief"—and that, it matters not what he believes on the subject of morality and religion, provided he be sincere. Who more sincere and zealous than miserable pagans, whose false apprehensions of the Deity have led them to worship devils, beasts, reptiles, stocks, and stones, and whose horrid practices are the legitimate consequences of their belief and opinions? Error in practice is the inseparable consequence of error or falsehood in principle, on all subjects which admit of practical application. And as the consequences of erroneous and false opinions are pernicious, so such opinions are themselves evil, and in most cases resolvable into moral depravity. It is obvious to common observation, that the decisions of the judgment are powerfully biassed by the dispositions of the *heart*. When, therefore, truths are presented to which the temper and disposition of the mind are opposed, it is easy to see how readily the judgment may be perverted, truth rejected, and opinions formed, utterly erroneous and contrary to the plainest evidence. In this way, unbelief or rejection of the truth, becomes a practical sin of the heart. This is the view of the sacred Scriptures; "men love darkness rather than light, because their deeds are evil." They reject the truth because they will not receive it in the love of it. This also is

the view of sound philosophy, and on this principle we may account for all the infidelity which exists where the light of the gospel shines.

In your intercourse with the world, you will frequently be annoyed by the sentiments to which we have adverted, and we desire to put you on your guard against their poisonous influence. We would not discourage free inquiry on any subject, nor have you rest your opinions on the *dicta* of any men on earth. Examine and judge for yourselves. Nor is it our design to intimate that all errors are equally dangerous, nor to encourage an exclusive persecuting spirit towards those who may differ from us in opinion. To require a perfect agreement of opinion on every subject, as the basis of union and confidence, would exclude all Christian forbearance, and lead to the dissolution of all society.

At the same time, we desire you should highly appreciate the truth. Search for it with diligence and impartiality, and when you have found it, hold it fast and contend for it, with a zeal proportionate to its importance. Especially search the Scriptures, the only infallible standard of truth and duty. This is an oracle which will never deceive you. It utters no vague and uncertain responses. Its declarations on the subject of duty are plain to every understanding—certain and unchangeable as the throne of God. On whatever subject you may feel indifferent, remember that this is your *life.* Hold it fast, contend for it at every hazard, and let the whole weight of your influence be employed in diffusing its blessings around you.

As it is important to understand and receive the truth of *things* on all subjects; in connexion with this, let me urge the strictest attention to the truth of *veracity* in all your words and actions.

The truth of veracity, as has been stated, is the conformity of our words or actions to the thoughts or ideas we *intend* to convey. Every assertion which does not correspond with the truth of things, is a false assertion. But every such assertion, though in itself untrue, is not a breach of veracity. It may arise from ignorance, misinformation, or inadvertence, and we say it is a *mistake,* as there was no intention to deceive. Still there may be blame arising from negligence, inattention, or even unwillingness to attend to the evidence which was attainable, and the degree of guilt must be measured by the importance of the subject, and the means of information. But when words or actions are used with a *design to deceive* and mislead others, this is a violation of veracity,—a lie, criminal in the sight of God and men.

Veracity may be violated, not only directly by words, but by signs and actions; by breach of contract insincerely made, or afterwards violated; by uttering a proposition literally true, yet in manner and circumstances calculated to mislead; by concealing part of the truth; by equivocation, colouring exaggeration; by hints and looks; by gestures, and inuendoes; by circulating the tales of others known to be false; by listening to them with attention and approbation; by neglecting to defend the absent against unjust aspersions, and in a thousand ways not to be particularly enumerated. On this point you cannot be too scrupulous, nor too cautious. All persons agree in the reprobation of falsehood, and yet no evil is more universally prevalent. It affects the whole intercourse of society. The maxims of the world, the commerce of the world, its flatteries and censures, are generally full of deception and falsehood.

There is one species of lies very prevalent, and, I am sorry to say,

in our own country; I mean party and political lies. There are men who would be ashamed to utter a falsehood on other subjects, who appear to have no hesitation in circulating, if not originating, the grossest falsehoods, to promote the interests of their party. They act on the principle of the Jesuits, that the "end justifies the means." Some are not ashamed openly to advocate the principle, and have seriously maintained, that truth itself required that the quantum of lies on one side should be balanced by an equal amount on the other; and thus that men ought to lie for the sake of the truth. On such principles and practices, it is hoped you will ever frown with abhorrence—as mean and dishonourable as they are wicked.

There is perhaps no form in which falsehood presents a more hateful aspect, than that of *slander*—wilfully and maliciously assailing the character and reputation of others. A good name is more valuable than all riches, and the wilful slanderer, who, to gratify his envy or his malice, endeavours to destroy the fair reputation of another, is more criminal than the thief or the robber.

"Who steals my purse steals trash,
'Tis something, nothing—'tis mine, 'tis his,
And has been slave to thousands.
But he who filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed."

Nor is it only the direct and palpable slander which is to be detested. There is something still more mean, and wicked, and pernicious, in those sly insinuations and ambiguous hints, which subject an envied or hated individual to *suspicion*, and effect the destruction of character and usefulness, with more fatal success than a direct attack. Against such methods of assault, there is no defence. In the case of the direct liar and slanderer, there is something tangible. The slanderer may be arraigned, his slanders exposed, and the envenomed darts made to revert on his own head. But against those suspicions and whispers, which circulate through society, like a pestilential gas through the atmosphere, there is no protection.

Absentem qui rodit amicum,
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visa potest; commissa tacere
Qui nequit: hic niger est; hunc tu, Romane, caveto.

To fortify yourselves against an evil so prevalent and so injurious, endeavour to fix in your mind a solemn and habitual sense of the importance of truth. Remember that veracity is essential to the very existence of society. Without veracity there could be no confidence; and without confidence all business and intercourse would be interrupted, and the whole texture of society be dissolved. Even a band of robbers could not be kept together, without some degree of mutual confidence. Remember that the obligation to speak the truth, and nothing but the truth, is imperative at all times, and in all cases. Other duties may vary with circumstances, but truth is immutable and eternal.

Let it be the fixed purpose of your minds to speak the truth, and never to swerve from the strictest veracity, whatever may be the consequence. If through misapprehension, or misinformation, you should be led into error, be always candid to acknowledge it, and prompt to repair the injury you may unintentionally have done to others. But let no man ever have it in his power to charge you with *intentional* falsehood.

Endeavour to maintain the strictest integrity in all your conduct, that you may be guarded against saying or doing any thing which

you may be, afterwards, tempted to conceal or deny. One vice usually draws many others in its train; and prevarication and falsehood, in most cases, may be traced to some previous imprudence or misconduct.

In your intercourse with others, and in the social circle, let your conversation be strictly guarded. See that your communications be not only strictly true, but useful—calculated to impart some useful information, or some innocent pleasure.

Beware of intermeddling in the affairs of others, or talking of the persons or characters of the absent, or retailing anecdotes of private history. Talk of *things*, said Dr. Rush, not of persons.

There is need of special caution in speaking of enemies. It is almost impossible to do impartial justice, in speaking of those who have injured us, or whom we dislike. If possible, do justice to their virtues and talents, and if you cannot commend, avoid censuring, except in self-defence.

Be cautious in making promises. Consider, carefully, whether they are lawful, wise, and practicable. Promises made rashly, or under the influence of passion and strong feeling, are apt to be disregarded.

Observe the strictest punctuality in all your appointments, and in the fulfilment of the duties expected of you, whether you have made a positive engagement or not. Be always at your post at the proper time. You cannot imagine how much this adds to real dignity of character, and how much confidence it inspires. A man in other respects of very moderate attainments, will be sure to command respect, who is remarkable for his punctuality. On the contrary, when a man is inattentive and careless in this respect—when he has been the means of frequent disappointment, and though there has been no design to deceive his character will suffer, and his respectability and usefulness will be greatly lessened.

On this point, I would strongly recommend for your imitation, the example of that venerable man, so long a pillar and an ornament in this institution, whom we have so lately followed to the grave. He was regular as the sun—punctual to a moment to his engagements. Ever at his post, and during the long period of his services, never the occasion of delay or disappointment to his class.—But he is gone!—That placid countenance, and venerable form, which so often cheered and honoured these occasions, we shall see no more. It is a solemn voice to us. "Be ye also ready."*

In fine, beware of trifling with the truth, in any manner and on any occasion—by equivocation; by evasion or exaggerating; by sportive jests which are not according to truth; by retailing anecdotes of slander, or by listening to them with attention and apparent pleasure. And at this important crisis of your lives, when your character and destiny through all future existence may receive a direction from the decision and purposes of this hour, you are affectionately and solemnly entreated to make truth the great ruling principle of your lives.

Consider yourselves always in the presence of the God of truth, whose character is, that he cannot lie. Commit yourselves to him; implore his aid, counsel, and protection, and he will conduct

* Samuel Miller, A. M., Professor of Mathematics and Natural Philosophy. This important station he occupied from the organization of the College, with high reputation for fidelity and talents as a professor; amiablenness and dignity of character as a man and a Christian. He retained in a remarkable degree his vigour of body and mind, until he resigned his office, and relinquished his professional labours, when he began rapidly to decline. He died on the 8th of June, 1832, in the 73d year of his age.

you safely through the dangers of life. Take his Word as your only certain standard and rule of action. Wherever you go, and whatever may be your employmeut, let this be your companion and guide. It will never deceive you. In every changing scene through which you may have to pass, you will find this still the same. Consult it in prosperity; resort to it in trouble. Let this be your shield in the midst of dangers, and your consolation in death. Abandoning this, you give yourselves to the winds and waves, without rudder and without compass. This gone, all is lost, and lost forever.

THE PHYSICAL AND MORAL BENEFITS OF THE CHRISTIAN SABBATH.

The subjoined article is extracted from a note in a Review which appears in the appendix to the last volume of the Christian Observer. It is taken from the examination of Dr. Farre, before "the Lord's-day Committee of the House of Commons." If the statement contained in this article by a physician of distinguished eminence, be, as we have no doubt that it is, entirely correct, then we think it follows conclusively, that a legislative enactment, prohibiting secular labour on the Lord's day, except in cases of necessity and mercy, is not inconsistent with the strictest regard to the rights of conscience and the freedom of religious opinion. For it is surely undeniable, that there is no subject for legal enactment more proper or more important, than the prohibition of all practices which injure the health, shorten the lives, and deteriorate the morals of the citizens at large. We do conceive a faint hope that the attention which this subject is receiving at the present time in Britain, may awaken an attention to it again in this country. A select Committee of the House of Commons, consisting of some of the most intelligent and influential men in that House, was sometime since appointed "to hear evidence, and report on the subject of the profanation of the Lord's day." They performed the duty assigned them most laboriously and faithfully; and their report, (than which a more able and interesting one has perhaps never been made to a legislative body,) has been made to Parliament, and is expected to be discussed at the next meeting. In the mean time, it is drawing general and animated attention to the subject, in almost every part of the kingdom. We have before us as we write, an article in the Evangelical Magazine for December last, giving an account of "one of the most respectable, interesting, and important meetings ever held in the city of London," on the 13th of November, at which the chairman of the select committee of the House of Commons, Sir A. Agnew, Bart. M. P., presided. The speakers who addressed the meeting, and the resolutions which were adopted, all proceed on the principle we have assumed—They disclaim all intention or desire to interfere with any religious rights or opinions, but insist on the right and duty of the legislature to prevent, as far as possible, "the evils resulting from the non-observance of the Lord's day."

Alas! that in a republican government, whose very basis of safety is "public virtue," there should be less regard, than in an old, and what many declare to be a corrupt monarchy, to an institution more influential than any other in the preservation of public virtue—for such, unquestionably, is the day of sacred rest, when duly observed: and again we say alas! when we think and know, that it is the general government itself, that authorizes and requires the desecra-

tion of this day, and prevents the execution of the salutary enactments of the individual states of the Union. Till we be turned from this sin, and from Indian and African oppression, we shall deeply fear that the impending judgments of heaven will not be averted—that if they are suspended, it will only be to give space for repentance, and this failing, that they will return and fall upon us with augmented force and wide desolation.

—

"Q. You have practised as a physician for many years?

"A. Yes.

"Q. State the number of years.

"A. Between thirty and forty.

"Q. Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest, during that time?

"A. I have. I have been in the habit, during a great many years, of considering the uses of the Sabbath, and of observing its abuse. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body, under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see from the analogy, that 'the Sabbath was made for man,' as a necessary appointment. A physician is anxious to preserve the balance of circulation as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance, for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. *Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long-run he breaks down more suddenly: it abridges the length of his life, and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation.* I consider therefore that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a phy-

sician, and without reference at all to the theological question: but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of revelation, and consequently show that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose: whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present, and perfects the future life."—Dr. Farre goes on to show, upon medical as well as religious principles, the evils of tea-gardens, spirit-drinking, and other popular excitements. We intend to notice his important statements on some future occasion."

SIR WALTER SCOTT'S NOVELS.

We have heretofore borne our testimony against the pernicious influence of these fascinating and popular productions; and we rejoice to find that at the present time, when these works and their author, are being, as it were *canonized*, by those who care more for fine writing than for evangelical truth and piety, men of such unquestionable taste and talent as are the conductors of the Christian Observer, have given the following article in their notes to correspondents, in their No. for December last.

—

"The habit of novel-reading introduced into many families where it did not formerly prevail, by means of Sir Walter Scott's publications, has always appeared to us so pernicious and alarming, that we have never ceased to remonstrate against it. We examined the matter at considerable length in our review of the Pirate; and on many other occasions we have written so strongly upon the subject that we have received not a few letters, some of them from very respectable quarters, accusing us of puritanical fastidiousness, of doing injury to religion by interdicting innocent entertainment, and even of "malignity," in torturing to evil purposes what Sir Walter Scott never meant to profane Scripture or to encourage what is sinful. Another correspondent, however, now blames us, on the other side, for having let fall, in our notice of Sir Walter Scott's death, the words, "pure and virtuous," as applied to his works of fiction. We however introduced these epithets only in re-

ference to the too common character of novels, especially as novels were when he began to write; in which respect they were certainly "remarkable" for not enervating the imagination with scenes of voluptuousness, and making passion the great object of their development. We are not readers of novels, even of Scott's; but we have always understood that he deserved at least this meed; and as we were painfully scattering censures over a tomb, on account of the profane use of Scripture, we were not unwilling to give credit to a departed author, for so far laudably deviating from the habits of his fraternity as not to exhibit licentiousness under fascinating colours. At the same time, we are decidedly of opinion that novel reading, even the reading of Waverley Novels, is a most injurious and unchristian habit; and in our Number for September we remarked, that "we would not be parties to the compact too widely acted upon of late years, between professed Christians and the men of this world, to meet as friends in the neutral temple of genius, and there to settle their differences; the Christian agreeing on his part to consume his days in the study of Waverley Novels, in consideration of their talent; provided the novel-reader will condescend to acknowledge the fancy and pathos of Jeremy Taylor, and to place the Pilgrim's Progress on the same shelf with Robinson Crusoe." We entirely concur with a revered friend and former correspondent, Mrs. Hannah More, speaking of works of fiction, that "the constant familiarity, even with such as are not exceptionable in themselves, relaxes the mind that needs hardening, dissolves the heart which wants fortifying, stirs the imagination which wants quieting, irritates the passions which want calming, and, above all, disinclines and disqualifies for active virtues and for spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading is a silent, mining mischief. Though there be no act, and no moment, in which any open assault on the mind is made, yet the constant habit performs the work of a mental atrophy—it produces all the symptoms of decay; and the danger is not less for being more gradual, and therefore less suspected." This applies to the Waverley Novels, even upon the estimate of their greatest admirers; and though, as we understand rather than personally know, that they are not impure or vicious, in the ordinary acceptation of those terms—they are still, according to the only true estimate —that of Scripture—full of evil and full of danger; and they have done more to raise a sneer against true religion and its followers, by their caricatures of the Covenanters, and in other ways, than even the writings of scores of professed infidels. All this we have written again and again, year after year; but we repeat it, as our meaning appears to have been mistaken. The author's historical narratives are written in a very different spirit to the novels, and these we have again pleasure in commending. We could never understand how it is that a man who, in the Tales of a Grandfather, speaks with marked reverence of religion, should in his novels often allow himself to expose it to ridicule, under uncouth terms and ludicrous applications of Scripture. It shows at least that he did not wish the mind of his beloved grandchild to be debased with irreverent associations."

SYNOD OF ULSTER.

The following article from the Orthodox Presbyterian for July, will make our readers acquainted

with the progress and prosperity of reform in the Synod of Ulster.

—

"The late annual meeting of this body, is, perhaps, the most important that has been held for a century, whether we regard the harmonious Christian spirit in which its business was conducted, or the important measures that were adopted. Before entering on the ordinary business of the Synod, it was unanimously agreed, that a portion of each day should be spent in devotional exercises, particularly with reference to the afflictive pestilence with which it has pleased God to visit these lands. The time appointed was six o'clock in the morning—the services were conducted by two of the brethren every day—and each of them sung a psalm, read and expounded a portion of the Scriptures, and then prayed—and it was delightful to find the large place of worship generally filled, at so early an hour, every morning, by the ministers of the Synod, and others, who met to worship with them. These exercises seemed to cast a hallowed influence over all the other proceedings of the body. The first case of general interest that occupied attention, was that of Mr. M'Clean, formerly of Newtonhamilton. He had been under trial by his Presbytery for gross misconduct, and having found that it was their intention to suspend or degrade him, he contrived to induce a few of his congregation to sign a document, declaring their intention of withdrawing from the Synod, and uniting themselves with the Remonstrants. This was not signed by one of the elders, nor was the proceeding generally known to the congregation. Yet on this document being presented to a Remonstrant Presbytery, they affected to receive him under their care; and the Remonstrant Synod have so far countenanced this foul deed, that they have actually appointed a commission to go to the place, enter a meeting-house which does not belong to them, and go through a mock trial of a man who is suspended by the Synod from all ministerial duties. Such an act of wanton insult to a church already much injured, has not perhaps occurred before in the province of Ulster. And this attempt at screening a minister from the censures of his church, and depriving a congregation of their place of worship, is to be perpetrated by men who have made the kingdom ring with loud praises of their own purity and liberality. The Synod have appointed a committee, in conjunction with the Presbytery of Armagh, to watch these disgraceful proceedings, and take such steps as may appear to them to be necessary.

The next important subject that engaged the attention of the Synod, was subscription to the Westminster Confession of Faith. This subject was long and ably discussed, when at length it was moved and carried, that every candidate for the ministry should declare his reception of the doctrines of the Confession in the spirit of them, at the same time leaving it in the power of any candidate to object to the particular phraseology in which they are expressed, and to submit his difficulties to the Synod, who would judge whether they were of sufficient importance to prevent his being acknowledged as a minister of the Synod. With this decision we were much gratified. The great principle of subscription is recognised—so is the Westminster Confession—yet liberty is granted to any one that scruples, and a fair opportunity will be afforded to him, to state his peculiar views. No method could have been devised, promising so fair to guard the purity of the church, and, at the same time, the liberty of the candidate. The

time occupied with this important measure, left much less than could have been desired for the remaining business of the Synod. Some subjects, of deep interest to the body, were deferred till the next annual meeting. There was one, however, that demanded immediate attention—the introduction of a bill in the House of Commons, by which the liberty of celebrating marriages is purposed, to a great extent, to be withdrawn from the ministers of the Synod, and other Presbyterian bodies. The author of the bill is said to be Mr. Ruthven, the member for Downpatrick, who is reported, on a former occasion, to have foully misrepresented the Synod, and now is endeavouring to inflict upon it *pains and penalties*. He wishes it henceforth to be a *misdemeanour*, for which a Presbyterian minister will be subject to *transportation*, if he shall marry any person of another denomination to one of his own hearers. This is the first attempt that has been made to inflict penalties on Presbyterians, since the accession of the House of Brunswick The matter of this unjust bill has been entrusted to a committee of the Synod.

The last subject of general interest that was discussed, related to the new Board of Education. The Synod remained faithful, and protested against its enactments. It is now, after much difficulty, distinctly ascertained, that the Board will *not* allow the use of the Scriptures to Protestant children, during school hours. All, therefore, who join it, unite themselves with a society with whom the word of God is interdicted. We, therefore, continue to say, "O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united."

During the sitting of the body, we often lamented the very small attendance of elders. Something should be done to secure their presence at our church courts. Their expenses ought surely to be paid by their respective sessions, as we fear the want of support has contributed to keep away many whose hearts were with us. Throughout the time of meeting, sermons were preached in the evenings, whenever the business of the Synod allowed. The missionary operations of the Synod were reported to be encouraging. On the whole, we could not contemplate, otherwise than with adoring wonder, the changed appearance of the Synod of Ulster. Its advancement in knowledge, purity, piety, and zeal, is far beyond any thing that could have been anticipated. The history of the Synod for the few last years, furnishes an interesting comment on the 126th Psalm, which, from its extreme suitableness, we cannot forego the happiness of transcribing. "When the Lord turned again the captivity of Zion, we were like them that dreamed. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Lord keep us humble! and grant that any thing yet effected may be only the first fruits of an abundant harvest!

REVIEW.

If we need an apology for so frequently introducing into our pages the subject of the following review, it will be found in the first paragraph of the review itself. Geology is now, and has been for some time past, the favourite weapon of infidels, in their attacks on divine revelation. Not

only as in all former instances, are they likely to have the weapon wrested from them, but to find it powerfully wielded against themselves. We have not a doubt, that the Mosaic account of the creation will shortly be demonstrated to be in striking harmony with this part of science, as it is with every other. The review, which we are obliged to divide, is taken from the Christian Observer of November last.

—

THE MOSAICAL AND MINERAL GEOLOGY, *Illustrated and Compared. By W. M. Higgins, F. G. S. London.* 1832.

Geology has of late years become one of the most interesting departments of human knowledge; and we should not feel that we misapplied our pages, if we now and then devoted a few of them to so rational a subject of investigation. But in the midst of the topicks with which modern science teems, we must make a selection: and therefore, as Christian observers, our occasional notices of geology have chiefly had reference to that eminently important branch of it—its bearing upon the Scriptural account of the Creation and the Deluge. If He who made the world, also indited the Book of Genesis, there can be no real discrepancy between them: the facts of nature cannot contradict the declarations of the Omniscient Creator; and the Christian needs not fear to institute a comparison between them.

For many years geology was studied upon very superficial principles, by means of which the physico-theological writers of a former day found the Deluge every where. Further discoveries overturned their hypotheses, and then the infidel prematurely triumphed, as if he had confuted the word of God. There arose a third class of investigators, who, neither shutting their eyes to facts, nor converting physical truth into moral poison, calmly compared the phenomena of nature with the declarations of Holy Writ, and found not only that they were compatible, but that in some instances the former are an admirable comment on the latter. These commentators have however differed in their explication of their text; and we pretend not to decide which is right. It is enough, as respects the argument for the truth of Scripture, if any one of them has pointed out a way in which the sacred narrative and the geological appearances, may be fairly shown to be reconcileable. Christians may properly argue among themselves respecting the right interpretation; but if they can exhibit to the sceptical geologist any one fair and reasonable interpretation which brings his facts within the record, his infidel conclusion is foreclosed.

There are two particulars in geology, and in Scripture, which are chiefly the subject of comparison. One is, the Mosaic account of the Deluge; and this we may now confidently say, without fear of refutation, is not only not contrary to existing phenomena, but is actually demonstrated by the present state of the earth's surface. The infidel had an easy triumph over the old writers, who adduced, in proof of the Noachic deluge, facts about shells, gravel, strata, and so forth, which in truth argued nothing to the purpose; but the discoveries and conclusions of modern science are irresistible. The infidel might refute a Calcott; but can he grapple with a Buckland?

The other main fact in which geology and Scripture are brought side by side for a comparison is, the Creation, with its attendant circumstances. The usual impression of a reader, in perusing the first chapter of the book of Genesis, is, that the creation in the first verse, and the whole of the subse-

quent events to the formation of man, occupied precisely six days of our present time. Now it is not to be denied—and why should any Christian shut his eyes to plain facts?—that it is very difficult to reconcile the known circumstances of our globe with this supposition. Christian geologists offer two solutions: and whether or not either of them be right, the infidel cannot deny that they present a fair answer to his objection. The first is, that the first verse of Genesis describes the creation of the heavens and the earth; but that between that event and the preparation of the earth for the habitation of man, a long period may have elapsed, sufficient for the development of the early phenomena of geology. Others, thinking this solution insufficient to account for the existing facts, add to it the hypothesis that by "day," in the inspired account of the creation, is meant a long period of time, adequate to the accomplishment of the changes which geologists consider as being proved by facts to have taken place before the formation of man. We need not revive the discussion which took place in our pages, in consequence of the insertion of Mr. Faber's arguments in proof of the days being protracted periods of time. But one most important point, showing the truth of the Bible narrative, has been ascertained by the modern discoveries of geologists; namely, that the existence of mankind is comparatively recent, and that no traces of any thing human can be found in any strata, anterior in date to those of the most recent formation. We every where find traces of the earlier day's works in the older (yet not the oldest) formations; but the vestiges of man, the work of the sixth and last day, are only on the surface. Could such a fact have been anticipated by any man who did not believe the Mosaick narrative? Surely the infidel philosopher must think it an extraordinary and most lucky chance for revelation, that it does so happen that Noah's deluge and Moses's creation should just happen to tally and dovetail with the modern discoveries in geology; and that when we come to delve into the earth's crust, we find things just as they might have been if the Bible were true. No philosopher would have undertaken to assert, antecedently to the actual discovery of the fact, that though birds, beasts, fishes, and vegetables of innumerable kinds are found in old formations, there would not be discovered a single vestige of man; thus bringing down the origin of the human race to a very recent period, which happens, by what the infidel must think a very odd coincidence, to correspond with the chronology of Holy Writ. A period of six thousand years since the creation of man, and two-thirds of that period (we speak in round numbers) since the deluge, answers exceedingly well to the dates suggested by practical geology. What would the infidel have said—what might he not have said—if the facts had happened to prove otherwise; if, for instance, human fossilized bones had been discovered in the older formations, referring them to a date of hundreds of thousands, and perhaps millions, of years?

These important corroborations being furnished by the science of geology, we are not to be alarmed because the same science also intimates certain difficulties, which seem to require some correction of the popular comments on the first chapter of Genesis—not any alteration in the text, but a variation in the interpretation. Real discrepancies do not exist; nay, the discoveries which might have been expected to bring such discrepancies to light, on the supposition that the Mosaick narrative is not true, have actually disclosed

new corroborations. With this grand evidence in our favour, we may well be reconciled to geology, if, yielding us so much, she asks in return, that where her voice does not accord with our former interpretation of certain passages of Holy Writ, we should consider whether these passages are not fairly susceptible of a meaning which reconciles the phenomena with the text. We are not by any means sure, with Mr. Faber and others, that with a view to make geology and Scripture coincide, it is necessary to construe the word "day" in the first chapter of Genesis, as meaning an indefinite and lengthened period of time; but even if it be so, it is a less terrifick conclusion that this is the right sense, and that a thousand or ten thousand years are with the Lord in this passage but one day, than that the Bible says one thing, and the undeniable phenomena of the earth's structure another. And as for critical difficulties in the text, it is as much a stretch of interpretation to say that a day, in this passage, of necessity means literally what we now mean by it in reference to the sun's apparent daily circuit; whereas it is mentioned again and again several days before the sun and moon and stars are announced—as if to explain the word figuratively, as meaning a certain portion—or progression of time, however long, the commencement and end of which are analogically called its morning and evening. The plain truth is, that the narrative is much too succinct to ground on it all the physical details of the creation; it was not given us for that purpose; it is enough that we can show that it can be fairly so construed as not to be opposed to actual facts, and that, however construed, its most remarkable announcements are actually confirmed by them.

We have been led into this train of thought by the title of the publication before us. The author gives an outline of the chief ascertained phenomena of the earth's crust, with some of the theoretical hypotheses concerning them. Into these we enter not at present, as our object in taking up the book was simply to quote a few passages which bear upon the interpretation of the Mosaick cosmogony. We will, however, in passing, touch upon two or three points.

The first grand division of the earth's crust is, into its stratified and its unstratified portions. The unstratified portions lie geologically under the others, though often piercing through them; they are destitute of organick remains; and no controversy exists as to their having been a portion of what may be called the primitive world. Still, as they have various features, such as crystallization, apparent volcanick origin, &c., which indicate gradual arrangement, it may not seem so natural to suppose them thus created, as to consider only *the materials* as originally created and subjected to certain laws, out of which gradually arose the present arrangement, allowing for this purpose a long succession of ages, between the original formation of the materials and the final formation of the earth for the dwelling of man, with the various subordinate species of organick and sentient beings.

The stratified portions are of two classes; those which contain organick remains, and those which are destitute of them; technically the fossiliferous and the unfossiliferous. The fossiliferous must clearly be subsequent to the date of organick beings, as they contain ample vestiges of them; but the unfossiliferous may or may not be thus circumstanced. Mr. Higgins shall give us in brief the different theories.

"There are three opinions which have been maintained concerning the formation

of the non-fossiliferous stratified rocks: that they were deposited from fluid; that they were produced by the action of fire; and that they were created, in situ, as we now find them.

"'The first formations,' says D'Aubisson, defending the *fluid* hypothesis, 'were produced by a general cause. We can represent them to ourselves as precipitations from an universal dissolution, that is to say, from a dissolution that covered the whole terrestrial globe. While this dissolution deposited one substance, or one rock, in one place, it is very possible that it produced no precipitate of the same species in another; either because the constituent principles of the rock were not in sufficient quantities in that part of the dissolution, or because the causes of the precipitation did not there exercise their action, or lastly, because other causes obstructed them. In this place, they deposited granite; a little further mica slate, because the elements of mica were, perhaps, in a greater quantity in that part of the dissolution which covered the latter place.'

"Other writers have maintained the *igneous* origin of all the non-fossiliferous rocks; but it is not probable that any geologist of the present day would defend such an opinion. But professor Mitscherlich has considerably extended our knowledge of the effect which fire has had in the formation of some of the non-fossiliferous stratified rocks, as well as those which are unstratified. This celebrated chemist, when making some inquiries at Fahlun, concerning the extraction of copper, found that the scoriæ often contained some well defined crystals, and that the whole mass of the clay had a crystalline texture; and in almost every foundery that he afterwards visited, he observed crystalline combinations, which resembled minerals. By pursuing the inquiry into which his mind was thus led, he succeeded in forming by fire, a great variety of mineral substances, among which mica and other constituents of rocks are mentioned. From these discoveries he was led to the conclusion that many of the non-fossiliferous stratified rocks were produced by fusion, which, he says, affords an easy explanation of the increase of temperature, as we proceed into the interior of the earth, as well as of hot springs, and other phenomena.

"Mr. Penn, and his school, suppose these rocks to have been called into existence by the Almighty fiat, by an immediate simultaneous operation. He denies the interference of all secondary causes, and considers them as parts of the earth, as it came from the hand of its Creator.

"That this world was created by the Almighty fiat, at once, in a moment, and without any secondary causes, is, we think, a proposition that cannot be controverted; but we are unable to say that the non-fossiliferous stratified rocks are parts of that world. Of this, however, we may be quite certain, that if they are parts of the primitive earth, they have suffered great changes from the action of both aqueous and igneous causes.

"We have endeavoured to prove, that all the fossiliferous stratified rocks were formed by causes that are still productive in the formation of strata. It has also been stated that during the deposition of these rocks, circumstances were more favourable to extensive and rapid results than at present, chiefly on account of the greater surface temperature.

"The non-fossiliferous unstratified rocks appear to have been produced by certain chemical laws, which have had a contemporaneous operation over the entire surface of the earth, and that at a time previous to the existence of animal and vegetable life."—pp. 78—81.

Difficulties attend every step of this progress; and far are we from being satisfied with the arguments which refer even the fossiliferous stratified rocks to causes at present in action; though upon the whole it seems the most probable solution. But with regard even to these, and still more with regard to the "chemical laws" which produced the (alleged) older formations, there may have been elements, affinities, and actions, of which we now know nothing; which, so to speak, have burnt themselves out, leaving us only the result, with as little possibility of our tracing back the process as there would be if a man who had never seen or heard of fire or wax or cotton, were presented with the gases and ashes produced by the burning of a taper, and required out of them to reconstruct in imagination a perfect wax candle. There may have been millions of intercourses of elective affinities, which have done their work, and are exhausted; elements may have combined and recombined till there are no materials left of greater affinity again to separate them. We see the result; but what were the original materials, is perhaps as

little to be traced back as the wax taper; nay even less so, as we have supposed all the results of its consumption collected together; but who can say what belonged to each atom in its original construction, or where some of the elements have flown which escaped in the play of affinities, and have entered into a thousand new combinations. Pour some lemon juice upon carbonated alkali, and give a man ignorant of chemistry the resulting compound: what can he discover of the elements? Assist him by art; crystallize the neutral salt, and imagine a mountain formed of it. Nay, go further, and analyse your mountain into an acid and an alkali; but where is the carbonick acid! and even if all were collected, would the inspection of these products suggest the idea of a lemon and a lemon tree, and all the process of its growth and maturation. If then our glass of soda water, would not by analysis bring back a lemon grove, as little, nay less, can we expect from the phenomena of the world's materials to get back to their formation, when perhaps their very elements now exist only in new forms, which offer no more clue to their origin than the smoke of a cannon does to the tree out of which the charcoal of the gunpowder was formed. We think we have done something when we analyze granite into its three constituent minerals; and infer that they were melted together by heat; but after all, how know we that the mass of its compounds was not the result of chemically combined gases, or that it did not originate in causes of which we can have no conception, because the combination has taken place, and the constituents in their primitive form are no longer in being?

We merely throw out these suggestions as showing the real difficulty of the question. One fact is clear, that God made all things: but what were the elementary principles, what laws he impressed upon them, and through what combinations they may have passed, we know not; and, physically speaking, we never can know. If two gases, two fluids, or two substances of any kind which had a greater chemical affinity for each other than for any thing else in existence, should combine and form a new substance wholly unlike its component parts, and no portion of either of these elements now existed in an uncombined form, it would be impossible ever to gain an idea of them from the result. Chemical geology can therefore go but a certain way back; all beyond is darkness. Dr. Davy, when he discovered the metallick base of soda, which cannot exist in its uncombined state exposed to water or atmospherick air, thought he had discovered a principle by which he could account for some most important geological phenomena. He lived himself to renounce his ingenious hypothesis; but the abstract possibility of such a solution by the combination of elements which might forever have remained unknown, (and in the last resort of affinities *must* have done so,) may suffice to show the difficulty, and often impossibility, of tracing back the phenomena of geology to its causes. Some of those causes doubtless still exist: we know, for example, the process of the formation of alluvium, we understand how gravel is rounded, how organick remains became fossilized, how torrents act and rocks are disintegrated; and from such facts a fair analogy will lead us to many large geological deductions; but when we get further back, we soon become perplexed, and are probably in search of what we can never ascertain. God made it so, must be our answer; but to point out, so long after, what he made originally in combination, if he made

any thing so, and what he made elementally, and left to the affinities which he had given to it, is utterly impracticable. Whether he created a certain stratum *in situ*, or caused it to grow out of materials which he had already created and endowed with certain properties, is a speculation, the absolute decision of which is in certain cases beyond the range of human intelligence. Yet there are analogies and probabilities which may reasonably be weighed, and whether they lead, with Mr. Penn, to the conclusion, that certain rocks were created just where and how they now stand, without the interference of secondary causes; or whether, with the students of other schools, they be thought to have originated in causes now in existence, or that once were in existence, we see not that either of these hypotheses leads of necessity to any theological inference hostile to truth or Scripture.

(To be continued.)

Literary and Philosophical Intelligence, etc.

Map of Palestine.—Mr. A. Finley has just published a map of Palestine, which we hesitate not to recommend to Sabbath-school teachers, and to all who desire to obtain an accurate geographical knowledge of the Holy Land, both in its ancient and modern state. We have examined it with some care; and as a *single map of Palestine*, we give it a decided preference to any other we have seen.

The Blind.—Hulderich Schoenberger, born at Weida, in 1601, became blind in his third year.—He became a master of arts and a teacher of languages at Holstein. He understood French, Latin, Greek, Hebrew, Syrian and Arabic. His knowledge of mathematics, and natural and moral philosophy was extensive. He played on the organ and other instruments. He held disputations about colours and the rainbow at Konigsberg. He played at nine-pins; and shot right at a mark, whose place was pointed out to him by knocking.

Rolli, born at Rome, in 1685, blind in his fifth year, acquired a great knowledge in medicine and mathematics, was a poet, and wrote a tragedy, Porsenna, which is in print.

Griesinger, born at Worms, in 1638, learned eight languages, and disputed with applause at Jena.

Peter Hareng, of Normandy, blind in his ninth year, repaired all kind of watches.

Therese V. Paradies, blind in her second year, gave concerts with great applause in Paris, London, and Berlin, and gave instructions on the piano.

Galliot, a pupil of the Paris institution, is an excellent performer on the violin, and a very good printer.

Griepels is the inventor of a press in a paper mill at Plauen, by which two men can do in one minute and a half, as much as six or eight can do in five.

Joseph Kleinhans, of Tyrol, blind in his fourth year, carved statues and figures in wood, the parts of which were in due proportion, and which expressed affection, delight, and other mental affections.

Jacob Braun, born in 1785, was profoundly instructed in reading, writing, arithmetic, geography, history, and music. He could perform many handicraft works, such as making laces and baskets, and execute very fine works in turning and joining wood. He was the first pupil with whom the Director Klein at Vienna made the first experiment, in instructing the blind, the success of which was the occasion of founding the institution for the blind at Vienna.

Mrs. Hannah More.—Mrs. Hannah More, was born in 1745. She was the daughter of a clergyman whose residence was at Hanham, near Bristol. Her love of knowledge early displayed itself, and induced her, after exhausting the slender domestic library, to have recourse to borrowing from village friends. She removed in the year 1766, with her four sisters, to Bristol, where they jointly conducted a boarding school for young ladies, with great and deserved celebrity.

In various works of charity, particularly in the establishment of schools for the poor, these excellent sisters co-operated, bringing to the relief of ignorance and penury, the unwearied energy of congenial spirits. In this hallowed seclusion, the three elder inmates paid the debt of na-

ture, in the order of their birth, each having attained her 75th year; and in the autumn of 1819, the youngest was taken at the age of 67, leaving the beloved survivor to pursue a solitary pilgrimage.

Mrs. More was rather short, but otherwise of an usual size, with a face that never could have been handsome, and never other than agreeable. She had a remarkably bright and intellectual eye; it was as clear, and seemed as fully awake with mind and soul, as if it had but lately opened on a world full of novelty. The whole of her face was strongly characterized by cheerfulness.

In tracing the literary course of this distinguished personage, from her first production, the "Search After Happiness," to her last, the "Spirit of Prayer," embracing a period of nearly half a century, it is impossible not to be impressed with that spirit of benevolence which pervades the whole.

Is it not desirable to call the soul from the feverish agitation of worldly pursuits, to the contemplation of Divine Wisdom in the beautiful economy of nature? Is it not a privilege to walk with God in the Garden of Creation, and hold converse with his providence? If such elevated feelings do not lead to the study of nature, it cannot far be pursued without rewarding the student by exciting them.—[*Smith's Botany.*

Botany is not to be learnt in a closet. You must go into the gardens, or the field, and there become familiar with nature herself, with that beauty, order, regularity, and inexhaustible variety, which is found in the structure of vegetables; and that wonderful fitness to its end which we perceive in every work of creation.—[*Waterhouse on Botany.*

There are certain simple propositions in the Christian religion, which are suited, in a peculiar manner, to the infant state of reason and moral sensibility. A clergyman of long experience in the instruction of youth informed me, that he always found children acquired religious knowledge more easily than knowledge upon other subjects, and that young girls acquired this kind of knowledge more readily than boys. The female breast is the natural soil of Christianity; and while our women are taught to believe its doctrines, and obey its precepts, the wit of Voltaire, and the style of Bolingbroke, will never be able to destroy its influence upon our citizens.—[*Rush on Education.*

American Manufactured Hosiery—We have examined specimens of the Hosiery manufactured by the Boston Lace, Hosiery and Glove Company. One of these specimens is of silk raised in Dedham, and is only a beginning of what will, we trust, one day, be a profitable and permanent business. All the specimens we have examined are of superior texture, and we believe dealers generally give a preference to the goods of this company over those imported. The company's store is at 262 Washington Street, corner of Avon Place, Boston.

It is with pride and pleasure that we record instances of American skill and industry—the more especially in the manufacture of articles for which hitherto we have been dependent upon foreigners.—The day is not far distant, when the manufacture and culture of silk in this country, will supersede the necessity of shipping such immense quantities of *specie* to foreign countries for the purchase of fabrics for which we can return no other equivalent.

Temperance in the Navy.—The following is an extract from a letter addressed to the Massachusetts Temperance Society, by Levi Woodbury, Secretary of the Navy.

"It gives me great pleasure to state, that the Pacific, as well as the Mediterranean squadron, has almost entirely abandoned the use of ardent spirits, and that the subsequent improvement in health and conduct among the crews of the former squadron, has become the topic of remark by both the surgeons and other officers. The schooner Experiment, now on our own coast, had most if not all of her men selected with a view to a further and full experiment on this interesting subject; and by perseverance in holding out inducements for a voluntary abandonment of the use of daily poison, I trust the waste of life, and the frequency and severity of punishments, will not only be lessened, but a great moral revolution will in time, be permanently established among a class of men, who have hitherto been too often considered irreclaimable."

Minerals.—Some very beautiful specimens of Bituminous Coal and Manganese, were dug from the feeder of the Delaware and Raritan Canal, a short distance above Trenton. The manganese is remarkably pure, and appears to be in large quantities. Coal, in small deposits, has been discovered in various parts of the state, and the present is believed to be of the same description. We sincerely hope the Legislature will not rise without making provision for the geological survey recommended by both governors. New Jersey is undoubtedly possessed of immense wealth in her mineral resources, which a scientific survey would develop and render available.

Religious Intelligence.

FOREIGN.

We extract the two following articles from the London Missionary Chronicle for December last—The first article exhibits, in a very striking manner, the influence of genuine Christianity in meliorating the condition of savage life—It speaks more than a volume of arguments, in confutation of the infidel objection, that the condition of the heathen is not rendered better, but worse, by their conversion to Christianity—This article puts the infidel to the worse on his own ground—leaving out of view the eternal destinies of man in a future state, which with the Christian is the consideration that absorbs every other. But here is an example of the peaceable and equitable adjustment of a controversy, in what a few years since was a heathen island; and which, at that time, would probably not have been settled but by civil war and much bloodshed. Now it is settled, in a manner not exceeded by courts and judges in countries where Christianity has long been established—an example which, in some respects, might, we think, be followed with great advantage. Eimeo is one of the Society or Georgian islands, about 10 miles long and 5 broad, and about 12 miles distant from Tahiti, or Otaheite, on which it appears to be dependent; and the judges of Tahiti, it seems, are appealed to in the last resort. The Rev. William Henry is the English missionary on this island, and by him the following account was sent to the London Missionary Society.

Visit of Judges of the Supreme Court at Tahiti, to decide a Law-suit respecting Land.

We have witnessed much contention among some of the people, and several law-suits about *land*, since we have been here. In a late one, the person who lost the suit, and was censured by the judges, made an appeal to the supreme court at Tahiti; in consequence of which, two of the supreme judges, Tati, the principal chief of Papara, and Utami, the principal chief of Atahuru, with one or two inferior court-officers and other attendants, came over to decide the business. They held their court in a large public native building, near our present residence. About 10 A. M., a crier was sent about the town to give notice, and to assemble the people. While the people were assembling, I went into the court to learn whether we might expect the judges to honour us with their company to dinner. On approaching and saluting them, they immediately desired me to take a seat by them on the bench, which I begged to decline; and, making known my business, and having received their answer, I withdrew. I should gladly have remained to witness the examination of the case, and the proceedings of the court, but knowing that the judges would have me to sit near them, had I remained, and that I might be suspected of using my influence with them, in favour of one of the parties in preference to the other, I thought it prudent to absent myself. The two judges were dressed nearly alike, and had a very respectable, yea, venerable and noble appearance, being robed in long scarlet dresses which reached nearly to their feet, which, from the waist up, somewhat resembled military uniform, with other parts of dress suitable thereto, and under which one of them wore a fine *purau*, the fringes of which appeared gracefully below the scarlet robe. I had not been long returned to my study when I had the satisfaction of learning that they had, like true Christian judges, caused one of their pious attendants to open the court with prayer; and I was further gratified to learn, afterwards, that they closed it in like manner, after having come to a decision satisfactory to both parties. At dinner I expressed to them the satisfaction it gave me to learn that they had set our judges here so good an example, in opening and closing their court with prayer; to which they replied, that they thought it proper to call upon God for guidance and direction in the affair before them, &c., and that they thought it proper, also, to give him thanks, at the close, that the business had been brought to such a conclusion. We had much interesting and Christian conversation on the occasion. The judges had each of them a boat, and set off early the next morning to return to Tahiti. You

will, I doubt not, excuse my giving so particular an account of the abovementioned occurrences. I feel persuaded you will peruse it with interest.

The following is the second article to which we have referred above. We regard it as a duty, to lay before our readers any statement made by that veteran, learned, and devoted missionary, Robert Morrison, and submitted by him "to the conscientious consideration of all who love our Lord Jesus Christ in sincerity, *to whatever church or nation they may belong.*"

—

CHINESE MISSIONS.

Opinions on the means of diffusing Christian knowledge throughout the Chinese language nations, and the Chinese settlements on the Asiatic Islands of the Eastern Ocean, from Java to Kamschatka, and from the coast of China to the Bonin Islands, near Japan.—February, 1832.

I. A CENTRAL STATION, supplied with books, teachers, students, preachers, authors, and presses. Say Malacca, at the Anglo-Chinese College. The languages to be employed are—

Chinese—in the Mandarin, Fokeen, and Canton Dialects.	*Cochin Chinese*,
Malayan,	*Japanese*,
Bugis,	*Corean*,
Siamese.	*Loo-chuan*.

II. LOCAL STATIONS, as at Pinang, Singapore, Java, Siam, Canton, and other places, where a residence can be obtained.

III. ITINERANT PREACHERS, and distributors of Christian books at all these stations, to the number and extent that are practicable.

IV. SCHOOLS both for boys and girls, wherever practicable.

V. LOCAL PRESSES for the vernacular dialects, from which religious tracts and monthly publications should be issued.

VI., and lastly. *Christian voyagers*, with preachers, bibles, and tracts, to go among the islands of the Eastern Ocean, and along the coasts of the continental nations, every where scattering the seed of the word—by preaching, and conversation, and books—from time to time forming new stations, and annually visiting churches already planted.

The agents desirable to effect these operations, under the power of Jehovah, our *Aleim*—Father, Son, and Holy Ghost, are as follows:—

1st. Opulent Christians locating themselves at any station they please, to render such voluntary aid as they deem right to those preachers, schoolmasters, schoolmistresses, poor Christian scholars, or native converts, who may join the missions.

2d. Missionaries sent from and supported by existing missionary societies.

3d. Teachers of schools sent out and supported by voluntary associations or congregations.

4th. Pious naval officers, or other seafaring Christian men, acting as volunteers to perform one or more voyages.

5th. Owners of ships, or merchants, making a single trading voyage, or more, as they see fit, subservient to missionary pursuits.

6th. Voyaging preachers to be joined by one or more younger missionaries, to assist in all cases of sickness, danger, &c.; also to learn the languages spoken—to become acquainted with and fitted for the work to be performed—or to remain behind where opportunities occur, and originate new stations. The families of married voyagers to be taken care of, if desired, at the central, or some local station. All the parties in these voyages to be volunteers.

7th. Native vessels may sometimes be freighted by Christian associations, or induced, by pecuniary considerations, to undertake missionary voyages, carrying on, in subordination thereto, in order to lessen the expense, their trading concerns.

8th. Local associations of Christians, in any part of the world, to afford pecuniary aid to such voyages or persons as they may approve of.

These opinions are, with the greatest respect, submitted to the conscientious consideration of all those who love our Lord Jesus Christ in sincerity, to whatever church or nation they may belong, by their fellow-servant,

(Signed) ROBERT MORRISON.

In the twenty-fifth year of his missionary labours abroad.

From the Appendix to the Ch. Obs. of 1833.

The Monthly (Socinian) Repository, lately stated, on the authority of a foreign correspondent, that there is a project for the union of the Lutheran and Calvinistic churches in France, the basis of which is insinuated to be, not those essential truths of the gospel in which both Luther and Calvin agreed, but a sceptical spirit with regard to them. The Protestants of Paris have contradicted the report, and maintain that no such plan has ever been in agitation. If a union between the Calvinists and Lutherans could be accomplished on Scriptural grounds, we should hail it as a

step towards healing the wounds of our common Christianity; but if both are to give way to Socinianism or Neology, the infidel amalgamation were infinitely worse than the honest schism.

The French minister of public instruction and religion compiled last year a statistical account of the primary schools in France. From this important document, we learn that till lately the system of national instruction was confined to a very small number of schools; but it is now likely to become general. There are in France 38,135 communes; of these 13,987 were found three years ago entirely destitute of schools; in the remaining 24,148, there were 29,618 Catholic schools, 904 Protestant, and 62 Jewish. The schools were attended in winter by 1,372,206 pupils, and in summer by 681,005. The whole number of boys in the communes, from five to twelve years of age, is 2,401,178. Out of 282,985 young persons between the age of twenty and twenty-one, 13,159 can read; 112,363 can read and write; 149,824 (more than half) can do neither; 7,639 uncertain. There are fifteen model primary schools for training teachers. Fuller tables, including girls' schools, are to be prepared triennially and are to be presented to the Chambers.

National character may be read in the very titles of books. A pious and zealous pastor lately published in Paris "The Cholera Morbus—*an Ode*—with some reflections as to the Propriety of Charity Balls for Cholera Hospitals." The good minister says, that it might seem strange to be tagging verses when the cholera was raging around; but his wish was to remind his suffering countrymen of the gospel of salvation, and an ode seemed the most popular form of so doing. He very properly censures, not only "cholera balls," but charity balls of all kinds.

The professorship of morality and sacred eloquence, at Montauban, which has been so long vacant has not yet been filled up. More than two years ago the matter was all but settled; but the minister who was likely to be appointed being considered "a Methodist" (for our French neighbours have adopted this appellation) two or three of the professors have continued, by various means, to keep the matter suspended to this hour. In the mean time, notwithstanding all the efforts of Montauban and Geneva, evangelical truth is making rapid progress among the French Protestants, and especially among the younger pastors.

A Jew, and two Jewesses were lately baptized in Paris upon a solemn confession of their faith in Christ. May these be the first fruits of an abundant harvest!

M. Gœpp of the Lutheran church, who pronounced the nuptial benediction at the marriage of the King of Belgium with the eldest daughter of the King of the French, presented his Majesty after the marriage with the Bible which had been used upon the occasion, which King Leopold accepted with great respect and cordiality. M. Gœpp, and two other Protestant ministers who accompanied him, had an interview with the king, at which they informed him of the present state of Protestantism, and the progress of Bible societies.

From the Missionary Record.

GREEK MISSION.

No intelligence has been received by the Society from the Missionaries in Greece for several months. We have, however, been favoured with the perusal of letters from one of the ladies connected with the mission to her friends in this country; and with their permission present to our readers the following, from a communication dated October 3d:

"Our troubles are now forgotten, our daily song is 'see what the Lord has done for us.' It is impossible to express the gratitude I feel for the accession of so many valuable friends to this cause. A Greek of high reputation for learning, and a great admirer of the writings of the ancient sages of his country, would quote from them frequently during his visits to us, concluding with 'is not this a highly virtuous sentiment?' Mr. ——— would assent, but add, I can produce one more so. His selections were from the gospel, and never failed to raise the admiration of our visiter. It was proposed as a pleasant and profitable evening exercise, that he should cite from the classics, and Mr. ——— from the gospel on corresponding subjects, and compare and analyze the selections. Those from the latter received this gentleman's unqualified assent to their superiority. The Greeks have a great reverence for the Scriptures, and though the New Testament only is printed in the common language, they earnestly desire to read the Old. This is explained to the boys every Saturday, and we trust the time is not remote, when even in the 'eye of Greece,' the effusions of the sweet songs of Israel, the sublime strains of Isaiah, and the pathetic lamentations of Jeremiah, will be more admired, even in a literary view, by the student and man of letters, than the productions of its ancient poets, historians and sages."

It affords us great pleasure to be able to add to the above gratifying information, the following interesting extract from the correspondence of an intelligent and accomplished American lady at present in the Mediterranean, but in no way associated with the mission:

"*October 2d*, 1832.— * * In the mean-

while Mrs. Hill took me to visit their schools, which are under the same roof with themselves—I was really delighted with the exhibition. The girls' school, which is called Philadelphia, particularly pleased me. The most perfect order prevailed throughout; the children looked clean and cheerful, and all were busily employed either in taking their lessons or sewing. In one of the apartments there was a more advanced class, where the older girls were taking lessons in ancient Greek. Mrs. H. told me that these girls, who looked so cheerful, clean and comfortable, were, upon their arrival, objects of the greatest misery and want, some of them actually not having a mouthful to put in their mouths for several days. This good woman seems to be wearing herself out, in acts of kindness. She tells me that the visit of an American lady to Athens, being an unique occurrence, she has given herself a holiday, otherwise she is engaged from eight in the morning until four or five in the evening, in the schools: and that frequently in the evening they are obliged to be engaged in translating lessons, and preparing work for the next day. They seem to be doing an immense deal of good, and I have become quite a convert to missions. As I have become a *Philhellen*, and do not know in what way so well to manifest the sincerity of my feelings, you must tell ——— to put me down as a subscriber to the missionary society. * * * * *

"Besides the school particularly named 'Philadelphia,' there is an infant school of boys and girls below,—where there are some of the most interesting children I ever beheld. I asked the names of a number of them, which, for the most part, proved to be—Aristides, Themistocles, Dionysius, Helen, Andromache, Penelope. There was a little girl named Aspasia, that promised to rival her namesake in beauty.

* * * * * *

"The Greek is much more readily acquired than I had imagined; the wives of the missionaries appear to speak it already with a great deal of fluency and ease. The Hellenic school, consisting of well-grown boys, I did not see, as it had been dismissed before I had breakfasted.

* * * * * *

"Upon going to Mr. Robertson's, who has the direction of the Philhellenic press, he took me into the printing establishment, where they were at that moment striking off copies of Plato's Apology for Socrates. This is the first time Plato has ever been printed in his native city, and as I felt proud that an American press should be the means of furnishing to the descendants of this great philosopher copies of his immortal works, I asked for the sheets they were printing whilst I was there, which, although I am unable to read myself, will doubtless prove a pleasure and literary curiosity to some of my friends at home."

From the Missionary Herald for January, we select the following interesting article:—

CEYLON.

The mission buildings at Manepy were all consumed by fire on the 30th of March, 1831; but by the disinterested kindness of friends in India, nearly enough was contributed in that part of the world to repair the loss.

EDUCATION.—The following table gives a summary of the schools and scholars at each of the stations.

	Seminary.	*Boarding Schools.*	*Free Males.*	*Free Females.*	*Whole No. of Scholars.*
Tillipally,		50	922	100	1,072
Batticotta,	83		624	105	812
Oodooville,		26	678	142	836
Panditeripo,			366	40	406
Manepy,			320	204	524
Total	83	76	2,910	591	3,650

The missionaries have very properly been averse to the establishment of a greater number of free schools, while under the necessity of employing heathen schoolmasters, than they could themselves personally superintend and direct; and they have laboured without ceasing in their higher schools to raise up Christian schoolmasters. And it is animating to witness their success. The number of native free schools supported by the mission, is 95; and not less than 30 of these have already been placed under the instruction of native members of the mission church. Other masters are hopefully pious, and are candidates for admission into the church. The whole course and influence of instruction, in these schools, is Christian; and as the number of pious schoolmasters at the disposal of the mission is annually increasing, and as there is no great difficulty in forming new schools, it is easy to foresee the revolution, which must take place in the whole system of education in the district, should the Head of the church continue to smile upon the missionaries, and should they receive proper assistance from this country. Heathen schoolmasters are employed in the schools only for want of better; and they are now employed only on condition that they renounce their heathenish ceremonies for the time being, attend

divine worship on the Sabbath, and learn and recite stated scripture lessons every week.

The free *boarding school for females*, at Oodooville, called the "female central school," gives continued and increasing satisfaction, as the education of females appears more and more important, and the success and influence of the school more and more manifest. Seven of the pupils are members of the church, four are candidates for admission, and five or six are seriously disposed. Indeed it is very encouraging, that none have been long members of this school without becoming the hopeful subjects of converting grace, and no one has been yet known to dishonour her profession. All who have regularly left the school are married to Christian husbands, and are training up their families in a Christian manner; and though some of them suffer occasionally for want of this world's goods, they appear to suffer patiently, in hope of a better and more enduring inheritance. The influence of Christian households, thus formed and conducted, must eventually be great among a people, to whom domestick happiness is rarely known.

The free *boarding school for boys*, at Tillipally, is called the preparatory school, from its relation to the seminary. Four of the pupils are members of the church, and four or five are candidates for admission. The pupils have made good progress in their studies, and given satisfaction as to their general behaviour. Near the beginning of the year 1831, almost the whole school was awakened to a serious concern for the soul.

In the *seminary*, at Batticotta, are 83 students, 38 of whom are members of the mission church; 28 were added to the church during the year 1831. There are besides a number of candidates for admission. In all the four classes, and especially in the first, the weight of character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none.

The expenses incurred in this department, in the year 1831, reckoning the pound sterling at five dollars, which is its value at Ceylon, were as follows:—

Ninety-three native free schools	$2,000 00
Female central school,	383 00
Preparatory school,	682 00
Seminary,	1,225 00
Total,	$4,290 00

Average annual expense of each native free school,	$20 00
Average annual expense of boarding and educating a native girl in the central school,	$15 00
Average annual expense of educating a boy in the preparatory school,	$14 00
Average annual expense of a lad in the seminary,	$15 00

These were the expenses as charged in the pecuniary accounts of the mission for that year. But reckoning all the expenses which are properly chargeable to the schooling system, the average cost in each of the cases above specified would be somewhat greater. The expense of catechists, readers, and other native assistants was 486 dollars, or about 15 dollars each.

MISSION CHURCHES.—The revival of religion, mentioned a year ago as existing at the close of 1830, continued with little abatement till near the end of February.

It is found that of the 198 native members of the church received previous to the year 1832, 117 have been connected with the boarding schools and seminary; 30 are schoolmasters and superintendents of schools, and 50 are villagers, including some domesticks in the mission families. Of the schoolmasters and villagers, 30 are more than forty years old—13 over fifty—one is seventy or upwards—and one is above eighty. Besides these, several others of more than the middle age have died, giving hopeful evidence of piety, but without making a publick profession of their faith. These facts are sufficient to show, not only that we have great encouragement to press onward in the religious education of the youth, but that the opinion too commonly entertained of the hopeless state of adult heathens, is not warranted by experience.

The admissions to the church in the successive years from 1816, when the mission was established, to the 19th of January, 1832, have been as follows:—

In 1816	2	In 1825	49
" 1817	none	" 1826	10
" 1818	none	" 1827	12
" 1819	2	" 1828	20
" 1820	3	" 1829	8
" 1821	9	" 1830	6
" 1822	8	" 1831	62
" 1823	5	Jan. 1832	13
" 1824	8	Total,	217

All of these, except six, were natives.

The native church members, now living, and residing at or near the several stations, are as follows:—

	Native Members.
Church at Tillipally,	26
" Batticotta,	54
" Oodooville,	40
" Panditeripo,	23
" Manepy,	27
Total,	170

Three of the native members have been licensed to preach the gospel.

View of Publick Affairs.

EUROPE.

We have seen no articles of intelligence from Europe, later than those taken from a London paper of the evening of the 27th of December—Advices from France, are two or three days less recent.

BRITAIN.—The two subjects which engrossed the publick mind at the date of the last news from England, were the Dutch war, and the result of the late elections for members of Parliament. We mentioned last month, that the war with Holland was not popular, and we should judge from all we have seen in British publications since, that the popular dissatisfaction had much increased. The prejudices and sympathies of a nation are not easily or speedily changed; and those of Englishmen have long been far more favourable to the Dutch than to the French. A general war in Europe, moreover, it is apprehended will grow out of the combination of Britain and France to enforce on Holland the decision of the five great powers; and to this, for such an object as the reduction of the citadel of Antwerp, and the opening of the Scheldt for the benefit of Belgium and the disadvantage of Holland, the mass of the English population is decidedly, and we think very justly opposed. Some of the ablest periodicals in the nation, speak in language of decisive disapprobation of the part which the British ministry have taken in this Dutch and Belgic controversy—among the rest, are the Edinburgh Review, and the Christian Observer. Yet it appears that the late elections are likely to give the present ministry a large majority in the next Parliament. The notorious Cobbet is elected, as well as another Ishmaelite, who will agree with nobody but a few radicals. The subject of church reform is largely discussed in numerous pamphlets and newspapers, and fills many pages of the most distinguished periodical publications. It appears to be a point agreed on, that tythes must be abolished, both in England and Ireland. A composition, or something like an equivalent, is talked of, and perhaps will be allowed; but the whole tything system will probably become defunct before the end of the present year. Nor shall we be surprised, if Bishops are entirely excluded from the House of Lords. All distinction between churchmen and dissenters, as to civil privileges, we doubt not will be done away; or at least be so modified, as to have no practical influence.

Ireland is still in a most unsettled state. Assassinations and murders are frequently committed—sometimes, it is said, in open day—on all who favour the collection of tythes. Yet it is stated, that the recent elections were conducted in Ireland with far less tumult and violence than in England. Out of more than one hundred members of Parliament from Ireland, not more than 25 could be elected, favourable even to a moderate reform in the church establishment, and to other subjects in which the *repealers*, as they are called, wish to make thorough work.

FRANCE.—Nothing of much importance from France has reached us during the last month. A combination of circumstances favourable to their views—the Belgic expedition, the capture of the Duchess de Berri, and the attempted assassination of the king—have contributed to give the French ministry a great ascendancy over the liberals in the House of Deputies. The question relative to an address to the king, to which the liberals were opposed, was decided against them, by a vote of 233 against 119. There is, therefore, no prospect of a speedy change in the cabinet. A declaration of the French government in favour of the persecuted Poles is likely to be made, at the instance of a leader of the liberal party—the ministerial party in the Chambers voting for this, in concert with their rivals. It is stated that the French army in Belgium will not leave that country till the forts on the Scheldt, which are now in possession of the Dutch, shall be given up; and it is feared that this will be refused by the king of Holland, and that the controversy on this point may lead to a general war. It is stated however, that a distinguished negotiator, from Prussia, is appointed to proceed to Paris to endeavour to act as a mediator between France and Holland, in the controversy relative to Belgium. The French troops suffered severely in the siege of Antwerp, and the opposition papers of Paris speak of the loss of life in that siege with much indignation.

SPAIN.—Great overturnings continue to take place in Spain. The Duke of Medina Celi, and twelve other grandees, have had restored to them the honourable insignia of

their rank, of which they had been deprived for favouring liberal principles; and they are now in favour with the king. The ex-minister, Calomarde, is to be tried for high treason. The Marquis of Santa Cruz, another favourer of liberal principles, is appointed commander-in-chief of the Spanish royalist volunteers, said to amount to 200,000 men, and on which the main reliance of the apostolicals was placed, to sustain their wishes and plans—the arms of these troops are be deposited in the ordinance stores of the provinces. The king has signed a decree for assembling the Cortes, and the necessary arrangements for the elections were expected to be completed by the middle of January. A new Council of State has been appointed, consisting of fourteen members, over which the king in person will preside, and through which the different measures for reform are to be submitted to the Cortes. Measures have also been taken to call in the defaced and nearly worn out coin—paper is issued in lieu of it. The public debt is to be consolidated, and arrangements relative to church property are in contemplation. It appears that the queen is the prime mover of these changes; and time will decide whether there is a disposition in the nation at large to sustain her in the course she has taken. She probably sees that there is no alternative but the carrying of these measures, or losing the throne for herself and her daughter. Every friend of humanity must wish her success.

PORTUGAL.—Nothing decisive has yet taken place in the expedition of Don Pedro, for the recovery of the crown of Portugal for his daughter. Hopes are entertained that Britain and France will interpose in his favour; and indeed without this, he seems to have very little chance of success. The last accounts from Oporto, however, speak more encouragingly than those which reached us a month ago.

ITALY.—We know not when the mother of Napoleon Buonaparte will *really* die. She has expired in the most unequivocal manner in the publick papers, and that repeatedly. But we have seen an article which purports to be a letter written by herself, and dated at Rome in October last, from which we conclude she was then living, for we do not believe her ghost *walks* and *writes*. We would not notice this (for we think her life or death of little importance to the publick) if it were not to correct an error which we, among others, have published.

GREECE.—We hope Greece is approximating, although it be very slowly, to something like a settled state. Their new king, Otho of Bavaria, has left Germany for his Grecian throne, and there seems to be a prospect that he will be received with general favour. We are glad to observe from the letters of Mr. King, which have lately reached this country, that education is more generally favoured by publick sentiment than we had supposed it was. We have received from Mr. Brewer, at Smyrna, the six first copies of "The Friend of Youth," a small sheet published once a fortnight, of which three pages are in English, and one in modern Greek. It seeks patronage from the youth of this country, and must rely on this for continuance, or else be soon dropped. We hope it may be sustained. We will see that any contribution that may be sent to us for this purpose, shall be transmitted to Mr. Brewer.

BELGIUM.—The siege of the citadel of Antwerp, which has deeply interested both Europe and the United States for some time past, has terminated in the capture of that fortress—It surrendered to the French, on the 24th of December. On the evening of the 23d, its brave and obstinate defender, General Chasse, addressed the following letter to Marshal Gerard—

"*Citadel of Antwerp, Dec.* 23.

"Marshal—Believing that I have satisfied military honour in the defence of the place, the command of which was entrusted to me, I am desirous of putting an end to the further effusion of blood. In consequence, Marshal, I have the honour to inform you that I am disposed to evacuate the citadel with the forces under my command, and to treat with you for the surrender of this place, as well as for that of the Tete de Flanders, and the dependent forts. To accomplish this end, I propose to you, Marshal, that the firing shall cease on both sides, during the course of this negotiation. I have charged two superior officers to deliver this to your excellency. They are furnished with the instructions necessary to treat for the aforesaid evacuation. Accept, Marshal, the assurance of my high consideration. "BARON CHASSE."

In consequence of this letter, articles of capitulation were agreed on, the substance of which is as follows:—

That the citadel of Antwerp, Tete de Flanders, Burght, D'Austrovil, and Zurndrecht, should be immediately given up. That the commander and his garrison should be considered as prisoners of war until the surrender of forts Lillo and Liefkenshoek. That the garrison should leave the citadel with all the honours of war. That the gar-

rison should lay down its arms on the glacis of the citadel, on the side next the esplanade. That the garrison should only take away with it such articles as belong immediately to the officers and privates. That the materiel which defended the citadel, should be considered as the property of the Belgian government. That an inventory should be taken of all the materiel, &c. That two battalions of French infantry should take immediate possession of the posts of the half-moon, the curtain towards the esplanade, and of the gates of the citadel. That should the King of Holland consent to the surrender of Forts Lillo and Liefkenshoek, General Chasse and the garrison should be escorted by the French to the frontiers of Holland, and there have their arms returned to them.

The 16th article makes mention that the gunboats lying in the Scheldt, near the citadel and in the polders, should not be considered as included in the present treaty: Gen. Chasse having declared that they were under the command of Captain Koopman, and that he had no control whatever over them.

In conformity with these articles, the French took possession of the different posts mentioned, and jointly with the Dutch, keep the guards of the citadel. Until the return of the messenger to the Hague, nothing will be definitively settled, and a great deal will depend on the reply of the King of Holland, as to his future intentions. Those best acquainted with Dutch politics, feel certain that William never will consent to give up the forts in question voluntarily, and from the consistency of the line of politics he has hitherto followed, the French will be compelled to reduce these forts, and take them if they can.

The gunboats mentioned in the capitulation, in attempting to retire, were fired on by the French and Belgians, and their commander, Captain Koopman, caused them to be blown up, to keep them from being taken and employed against the forts still in the occupancy of the Dutch—The crews were all saved. This attack on the gunboats is considered by the Dutch as a violation of the articles of capitulation, and may lead to the most serious consequences. General Chasse was unable to move, from an attack of rheumatism, when the citadel surrendered, and that unpleasant formality was conducted by an inferior officer. It is stated that the bombardment of the place was the most tremendous ever known. More than 2000 bombs were thrown, and the whole citadel was a perfect wreck—And was all this to "satisfy military honour!" So it would seem; for it was probably considered as hopeless from the first that the citadel could be preserved to Holland—If a general war is not the result, it will be wonderful and merciful.

Holland.—It appears that the King of Holland is still endeavouring to negotiate with France and Britian, for better terms than those agreed on by the five great powers. His wife has lately been to Berlin, on a visit to her relatives—no doubt to endeavour to engage the King of Prussia to interpose in behalf of Holland, "peaceably if he can, forcibly if he must;" and it would seem from the Prussian monarch's announcement to the Germanic Diet, the advance of his troops to the Netherlands, and the mediation he is attempting in France, that the queen of Holland's representations and requests have not been without effect.

Prussia.—The representative of the king of Prussia, in the German Diet, presented to that body, in the name of his master, on the 6th of December, a declaration which seems to threaten a general war in Europe more than any thing else we have seen. He declared that the coercive measures adopted by Great Britain and France, "to put in execution the twenty-four articles of the treaty of London, dated 12th November, 1831, were not approved of by the other three great powers concerned in forming those articles." He is, indeed, very cautious and guarded in his language; but the whole import of the declaration is *censure* on Britain and France. He says, explicitly, "Austria, Prussia and Russia, have not failed to take steps to oppose those measures of constraint against an independent state like Holland; at the same time, those three powers have refused to take part in, or approve of them." He informs the Diet that he had ordered a body of his troops "to cover the frontiers on the right bank of the Meuse, opposite to Belgium and Holland;" and that he had informed the courts of Great Britain and France, "that the Meuse shall not be passed, or the right bank of that river be compromised in any way whatever, by the French, Dutch, or Belgian troops, that may be at war on the subject of the citadel of Antwerp." How this will be received by Britain and France remains to be seen.

Austria and Russia.—There is no doubt that these powers are in league with Prussia; and we perceive that there are already in the public prints calculations of the relative forces of the two great combinations, which will be called into opposite action if war should ensue, of which there are many gloomy prognostications in the Englisa

periodicals. We observe an intimation in one of the latest papers, that Russia will interfere to prevent the victorious Pacha of Egypt from carrying his operations against his nominal master to a dangerous extreme. We know not how much or how little credit is due to this statement, but it seems to be clear, that if the Grand Seignior has not other protection than that which he can derive from his own resources, he is likely soon to be at the mercy of the Pacha. We think it evident, that in the wise and righteous dispensations of the providence of God, the Mahometan power, which once made all Europe tremble, is in the way to destroy and annihilate itself. It is, in fact, little more than nominal at the present time—subject almost entirely to the dictation of Christian powers and princes.

ASIA.

By the late arrivals from Canton, it appears that the rebellion in the north and north-western part of the Chinese empire, which we have heretofore noticed, so far from being subdued, has assumed a more threatening aspect. The rebels appear to have defeated the various detachments of the emperor's troops, that have at different times been sent against them; and it seemed to be questionable whether any force could be sent, which they would not be likely to subdue.

Through a large part of Arabia, as well as the Persian empire, it appears that the plague has raged, during the past year, with an unusual violence. In some places, in Bushire in particular, this awful scourge has nearly exterminated the whole population. What reason have we to be thankful, that when we are visited with pestilence, it is in a form comparatively mild and merciful!

AFRICA.

Accounts received in England from the Cape of Good Hope, of the date of 17th of October, state, that the English colony there was in a state of constant alarm, occasioned by the danger of an eruption of the Caffres. The settlers were compelled to assemble in villages for their security, and the protection of their cattle. There has heretofore been a most grievous oppression by the European settlers, of this degraded and despised race—who now, it appears, have come to understand their own strength, and are disposed to make reprisals on those from whom they have suffered much and long.

AMERICA.

We have not left ourselves space to say much of our own quarter of the globe. In Southern America, it appears, that under the auspices of General Santander, who is represented as acting with great prudence and equity, and yet with inflexible firmness, important improvements have been made, and are still being made, in the moral and political condition of Colombia. In Mexico there is a prospect of a general pacification and amnesty, and that a new Congress will be called, and a new President and Vice President be chosen. Santa Anna's troops had been successful, but were not disposed to prolong hostilities. Our controversy with Buenos Ayres is not yet settled, but it is hoped it will be amicably terminated ere long. In our own beloved land, our readers need not be informed that a crisis is approaching, big with the most important consequences to the peace and happiness of our country—perhaps to the existence of that Union, which, under the smiles of heaven, has raised us to an enviable eminence of national distinction and prosperity. We are glad to observe that the pious and thoughtful part of the community seem to be impressed with the importance of much and earnest prayer for our rulers, and for the interposition of that divine mercy, which has so often been manifested in our favour. May this spirit continue and increase, and may the God of our fathers turn us from our sins, and turn his displeasure from us.

ERRATUM IN OUR PRESENT NUMBER.

Page 51, column 2d, line 20 from bottom, for "expiation *of* them," read "expiation *for* them."